

THE AUTHENTICITY OF THE HADITH OF  
FATIMA BINT ASAD (RA) AND THE  
TALWASSUL OF ALLAH'S MESSENGER ﷺ:  
A REPLY TO SALAFI DETRACTORS

حفظه بن يزيد بن هرون نا عاصم عن انس رضي الله تعالى عنه  
قال قال رسول الله صلى الله تعالى عليه وسلم الممات كفارة لكل مسلم  
عزيب من حديث عاصم عن انس ٥ **حلفتنا** سليمان بن احمدا  
حماد بن ربيعة نا روح بن سلام نا سفين الثوري عن عاصم عن  
انس رضي الله تعالى عنه قال لما ماتت فاطمة بنت اسد بن هاشم ام  
ام علي بن ابي طالب رضي الله تعالى عنها دخل عليها رسول الله صلى الله  
تعالى عليه وسلم فجلس عند راسها فقال رحمك الله يا ابي كنت اتي  
بعد اتي تجر عيني وتشبعيني وتعزيبني وتكسوفني وتمنعين نفسيك  
طيب الطعام وقطعيني تريد لذلك وجه الله عز وجل والدار الآخرة  
ثم امر ان تغسل ثلاثا فلما بلغ الماء الذي فيه الكافور سكبها رسول الله  
صلى الله تعالى عليه وسلم بيده ثم خلع رسول الله صلى الله تعالى عليه وسلم  
قميصه والبسها اياه وكفنها فوقه ثم دعا رسول الله صلى الله تعالى عليه  
وسلم اسامة بن زيد و ابا ايوب الانصاري وعمر بن الخطاب وغلاما  
اسود يحفرون قبرها فلما بلغوا اللحد حفرة رسول الله صلى الله تعالى  
عليه وسلم واخرج ترابه بيده فلما فرغ دخل رسول الله صلى الله تعالى  
عليه وسلم فاضطجع فيه ثم قال الحمد لله يحيي ويميت وهو حي لا يموت  
اغفر لامي فاطمة بنت اسد ولقنها حبتها ووسع عليها مدخلها بحق نسك  
والانبياء الذين من قبلي فانك ارحم الراحمين وكبر عليها اربعاً وارخلوها  
تجد هو وانعاس و ابو بكر الصديق رضي الله تعالى عنهم ٥ عزيب من

Compiled by:

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## PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

Back in September 2017 a website calling itself the Salafi Research institute published an online article entitled: ***“Dismantling the Proofs for Tawassul and Istigathā with Conclusive Evidences: The hadith of Fatimah bint Asad and the tawassul of the messenger of Allah ﷺ Through Himself and the Prophets”***.<sup>1</sup> It was in their own words: Compiled, Translated & Annotated: **Abū Ḥibbān Malak<sup>2</sup> & Abū Khuzaimah ‘Imrān Masoom Anṣārī**.<sup>3</sup>

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<sup>1</sup> Uploaded here - <https://www.salafiri.com/pinned-ebook-dismantling-the-proofs-for-tawassul-and-istigatha-with-conclusive-evidences-part-2-the-%E1%B8%A5adith-of-fatimah-bint-asad-radiallahu-anha-and-the-tawassul-of-me/>

<sup>2</sup> Strangely they have spelt the name Malak as Malik in other works they put out.

<sup>3</sup> **One may download and read over my work in defence of the authenticity of a narration about the Sahabi Abu Ayyub al-Ansari (ra) and his actions at the noble grave of the Prophet ﷺ.** Available here - [https://ia801205.us.archive.org/24/items/abu-ayyub-al-ansari-and-the-noble-grave-5-vols/Abu%20Ayyub%20al%20Ansari%20and%20the%20Noble%20Grave\\_5%20vols.pdf](https://ia801205.us.archive.org/24/items/abu-ayyub-al-ansari-and-the-noble-grave-5-vols/Abu%20Ayyub%20al%20Ansari%20and%20the%20Noble%20Grave_5%20vols.pdf)

Or Short URL - <https://shorturl.at/hmvzA>



This being their second article in rejection of narrations pertaining to Tawassul where in the introduction (p. 7) they mentioned:

The Sūfī's, including the likes of the Barewālī's and Deobandī sects use this ḥadīth of Fātimah bint Asad RaḍīAllāhū 'Anha as proof for making Tawassul through the Messenger of Allāh (Sallallahu Alayhi Wasallam) and the Prophets. They claim the wording of the ḥadīth is proof

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In the said work the disgraceful slanders, puerile shenanigans, shameless bragging, half-baked research and their shoddy claims have been dealt with in full with the background to the likes of Abu Hibban Kamran Malik (the convicted multi-million-pound mortgage fraudster), and his colleague, Abu Khuzaimah Ansari (Imran Masoom). One may see Kamran Malik's conviction being mentioned in the British press here - <https://www.birminghammail.co.uk/news/midlands-news/solicitor-coerced-witness-bid-avoid-6700881> and - <https://www.birminghammail.co.uk/news/midlands-news/birmingham-solicitor-struck-over-52-7749947>

The inquisitive reader can see the judgement on Kamran Malik by the Law body that he was registered with. Link: <http://www.solicitortribunal.org.uk/>

Now the reader should scroll to where it says: Search judgments

Now if one puts his full name in the relevant box: Kamran Malik

Then one can see the pdf file exposing the reasons why he was convicted as a fraudster. The direct download link is given here - <https://www.solicitortribunal.org.ukContent/documents/11255.2014.Malik.Annotated.pdf>

What is also shocking to read in the opening lines of the above pdf file is that Kamran Malik was also brought to his Law professions tribunal way back on the 6th of March 2008 for other disciplinary matters! Hence, he has form as they say.

Both of them are from the autodidactic school of learning and not regarded as scholars, let alone Hadith experts by their senior Salafi authorities in this age; nor are their verifiable academic credentials related to the Islamic sciences known to the public at large. Additionally, they have been exposed and refuted even by some from their Salafi sect. See here for what a Salafi exposed Abu Hibban for - <https://abukhadeejah.com/2001-chickens-come-home-to-roost-in-2014-for-kamran-malik-alum-rock/>

See here for an audio recording exposing the ways of Abu Khuzaimah Imran Masoom in terms of his behaviour, shoddy Arabic language skills, weakness in Urdu, being unreliable, an ignoramus (jahil) etc, by their well-known Salafi Shaykh based in Makka, known as **Dr. Wasiullah Abbas** - <https://archive.org/details/wasiullah-abbas-on-imran-masoom>

Also, the following 81-page file entitled: *“Advice and Guidance to the 4 of Alum Rock & Their Associates And an Explanation of Their Opposition to the Usool (Fundamentals) of Ahl us-Sunnah Concerning Ijtima’ (Uniting), Ikhtilaaf (Differing) and Tafarruq (Splitting).”* Download link: <https://archive.org/details/AlumRockBovsExposed>

for the permissibility of wasīlah through the Prophets. The proceeding discourse investigates this ḥadīth by looking at its authenticity and a brief overview of the text.

### **Reply:**

Rather, this is not a matter related to various types of Sufis or let alone Hanafi related groups that were mentioned. This is a matter of what the classical Sunni scholars from the time of the Salaf and down through the centuries, as represented by the four recognised Sunni Madhhabs had to say about this matter of Tawassul through Allah’s Messenger ﷺ.

In this comprehensive riposte a thorough reply to all their main points and inexactness shall be demonstrated and responded to in full, with academic rigour and balanced justice, bi-idhnillah. The main arguments in their article are not new but principally based on claims made by a host of mainly Salafi critiques of the last 150 years or so. The following writers from the Salafi sect have attempted to weaken the narration related to Fatima bint Asad (ra), and thus this response contains a reply to their contentions as well, and the first five named have practically been mentioned and utilised by the two named detractors in some manner:

- 1) **Muhammad Nasirud-Din al-Albani** (d. 1999) in his work *al-Tawassul anwa’uhu wa Ahkamuhu*<sup>4</sup> and his *Silsilah Āḥadīth al-Ḍa’īfah*’ (1:79-82 no.23).
- 2) **Zubair Ali Za’i**<sup>5</sup> (d. 2013) in the journal entitled: *al-Ḥadīth* no.76, Ramadan 1431H/September 2010, pp.9-12).

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<sup>4</sup> Translated into English under the title: *Tawassul – Seeking A Means of Nearness to Allah Its Types and Its Rulings* (pp. 101-102).

<sup>5</sup> **A note on Zubair Ali Za’i:**

His Hadith gradings have been utilised in the most recent English translations of four of the Sihah Sitta. The publisher of these translations mentioned: “the grade for each hadith in the Four Sunan compilations has been provided, from the Arabic work compiled by the Honorable Shaykh Zubayr `Ali Za`i, and included in the



- 3) **Muhammad Bashir Sahsawani**<sup>6</sup> (1326 AH/1908 CE) in his reply to the Shafi'i Mufti of Makka (Sayyid Ahmed Zayni Dahlan, d. 1886 CE) known as *Siyantul Insan* (p. 132). Note, the first edition of this book was oddly published under the name of **Abdullah ibn Abdur Rahman ibn Abdur Rahim al-Sindi**<sup>7</sup> and later on under the name of al-Sahsawani.
- 4) **Hamdi Abdal Majid as-Salafi** (d. 1433 AH/2012 CE) in his note to *al-Mu'jam al-Kabir* (24/351-352) of Imam al-Tabarani.
- 5) **Irshad al-Haqq al-Athari** in his editing of Imam ibn al-Jawzi's *al-Ilal al-Mutānahiyyah Fī'l Aḥādīth al-Wahīyyah* (1:269 fn. 5).
- 6) **Sulayman ibn Sihman**<sup>8</sup> (d. 1349 AH/1930 CE) in his *al-Diya al-Shariq fi radd Shubuhāt al-Madhiq wa'l Mariq* (p. 535).

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translation of each of the Four Sunans, clearly mentioning the grade after each and every hadith.” (<http://www.dar-us-salam.com/SihahSittahEnglish.html>).

The purchaser of these translations would do good to be aware of the classifications of the Ahadith, as he is also not totally reliable to even some of his own sect members. One may see the following file for more on Zubair Ali Za'i according to those who knew him in the past, entitled: *The Reality of Zubair Ali Zai and the Alum Rockers*, compiled by: Yaser Salafi, Irfan Ahmed Butt and Khalil Ur Rahman. It seems that the one named Yaser is himself the subject of counter allegations by his former Shaykh, Zubair Ali Za'i. The file also mentions (p. 18) the traits of Abu Khuzaimah Imran Masoom and Abu Hibban Kamran Malik: see –

<https://archive.org/details/ZubairAliExposedByYasirEtAl>

Quote from p. 18: **“Kamran Malik is a politician whom is an expert in deception”**

On p. 19: **“Due to their lack of maturity and their state of confusion they have failed to take any advice. What they fail to realize is that their manhaj is not the salafi manhaj and is in opposition to the Quran and the Sunnah.”**

<sup>6</sup> On p. 33 of their article the two detractors spelt his last name as – Schaswānī. But in their short biography they spelt it as Sehsawani (see - <https://www.salafiri.com/biography-allamah-muhammad-bashir-sehsawani-1326h/>).

<sup>7</sup> This name has been mentioned by Mahmud Shukri al-Alusi in his response to Shaykh Yusuf al-Nabhani known as *Ghayatul Amani* (1/304 of the older print and 1/398 of the Maktaba al-Rushed edition edited by Abu Abdullah al-Dani Zahawi). The front cover of the first edition does have the name of Abdullah ibn Abdur Rahman ibn Abdur Rahim al-Sindi on it as shall be shown later (under the section on al-Shawkani). It was not possible to find a biography for Abdullah al-Sindi and it seems to have been a pseudonym for al-Sahsawani. Nevertheless, al-Sahsawani's work was refuted by the Shafi'i Mufti of Makka who succeeded Shaykh Dahlan, by the name of Muḥammad Sa'īd Bābsayl (d. 1330/1912 CE). Mufti Bābsayl refuted al-Sahsawani in his *al-Qawl al-mujdī fī 'l-radd 'alā 'Abdallāh ibn 'Abd al-Raḥmān al-Sindī*. This was mentioned in the Mu'jam al-Matbu'at al-Arabiyya (see – 2/505, here - <https://shamela.ws/book/1242/511>). A copy is available in the King Faisal Center for Research and Islamic Studies (Riyadh, Saudi Arabia) - <https://library.kfcris.com/cgi-bin/koha/opac-detail.pl?biblionumber=998565>

<sup>8</sup> Some have vocalised this name as Sahman.

- 7) **Fawzan al-Sabiq** (d. 1373 AH) in his *al-Bayan wa'l Ish-har li Kashf zayg al-mulhid al-Haj Mukhtar* (p. 363).
- 8) **Hammad al-Ansari** (d. 1418 AH/1997 CE) in his *al-Mafhum al-Sahih lil-Tawassul* (p. 44).
- 9) **Salih ibn Abdul Aziz aal Shaykh** in his *Hadhihi Mafahimuna*<sup>9</sup> (p. 62) which is a response to the late Sayyid Muhammad ibn Alawi al-Maliki's (d. 2004 CE) *Mafahim Yajibu an Tusahhah*.
- 10) **Nasib al-Rifai** (d. 1413 AH/1992 CE) in his *al-Tawassul ila haqiqatul Tawassul* (p. 234).

And others.

Indeed, their late authority in Hadith, Nasiruddin al-Albani (d. 1999 CE) mentioned that Tawassul through Allah's Messenger ﷺ was permitted by the well-known Imam that Salafis claim to accept in terms of creedal affiliation, namely, **Imam Ahmed ibn Hanbal** (d. 241 AH). Al-Albani mentioned this in his work on Tawassul where he attempted to weaken several narrations pertaining to this topic which also covered the narration regarding Fatima bint Asad (ra). Here follows what al-Albani affirmed about Ibn Hanbal as translated by Salafis into English under the title *Tawassul – Seeking A Means of Nearness To Allah Its Types And Its Rulings* (p. 38):

Even though some of them have been allowed by some of the scholars, so [for instance] Imaam Ahmad allowed *tawassul* by means of the Messenger (ﷺ) alone, and others such as Imaam ash-Shawkaanee allowed *tawassul* by means of him and other Prophets and the Pious. However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men. We do not

Hence, the two detractors should have started by mentioning that Imam Ahmed ibn Hanbal permitted what they oppose and hence he must have had some valid

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<sup>9</sup> A full reply to this work is available here - <https://archive.org/download/al-nafis-fil-radd-ala-salih-aal-ash-shaykh/Al-Nafis%20fil%20radd%20ala%20Salih%20Aal%20ash%20Shaykh.pdf>



evidence(s) to allow this, as did **Shaykh Muhammad ibn Ali al-Shawkani** (d. 1250 AH/1834 CE),<sup>10</sup> who was also admired by the 19<sup>th</sup> century Indian Ahl-e-Hadith, like Nawab Siddiq Hasan Khan (d. 1890 CE) of Bhopal, India.

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<sup>10</sup> See the following website (<https://hadithproofsfortawassul.blogspot.com>) for a reply to al-Albani and al-Shawkani which mentioned the following:

Imam Shawkani RH [a major authority for the "salafis" due to his stance on Taqlid] says in al-Durr al-nadid fi ikhlas kalimat al-tawhid:

There is no harm in tawassul through any one of the Prophets or Friends of Allah or scholars of knowledge... One who comes to the grave as a visitor (za'iran) and invokes Allah alone, using as his means the dead person in the grave, is as one who says: **"O Allah, I am asking that you cure me** from such-and-such, and I use as a means to You whatever this righteous servant of Yours possesses for worshipping You and striving for Your sake and learning and teaching purely and sincerely for You." Such as this, there is no hesitation in declaring that it is permitted...

He also says in al-Durr al-nadid:

Regarding what those who forbid tawassul to Allah through the Prophets and the saints cite to support their position, such as Allah's sayings:

- "We only worship them in order that they may bring us nearer" (39:3)
- "Do not call on any other god with Allah, or you will be among those who will be punished" (26:213)
- "Say: Call on those besides Him whom ye fancy; they have no power to remove your trouble from you or to change them. Those unto whom they cry seek for themselves the means of approach to their Lord, which of them shall be the nearest; they hope for His mercy and fear His wrath: for the wrath of thy Lord is something to take heed of" (17:57)

These verses are irrelevant.

Rather: they support exactly the reverse of what the objectors to tawassul claim, since the verses are related to another issue.

To wit: the verse "We only worship them in order that they may bring us nearer" explicitly states that they worship them for that purpose, whereas the one who makes tawassul through a scholar, for example, never worships him, but knows that he has a special distinction (maziyya) before Allah for being a carrier of knowledge; and that is why he uses him as a means.

Similarly, irrelevant to the issue is Allah's saying: "Do not call on any other god with Allah." This verse forbids that one should call upon another together with Allah, as if saying: "O Allah and O So-and-so." However, the one who makes tawassul through a scholar, for example, never calls upon other than Allah. He only seeks a means to Him through the excellent works that one of His servants achieved, just as the three men in the cave who were blocked by the rock used their good works as a means to have their petition answered.

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Similarly irrelevant to the issue is Allah's saying: "Those unto whom they cry..." for it refers to people who call upon those who cannot fulfill their request, at the same time not calling upon Allah Who can; whereas one who makes tawassul through a scholar, for example, never called except upon Allah, and none other besides Him.

The above shows the reader that these objectors to tawassul are bringing forth evidence that is irrelevant to the issue at hand. Even more irrelevant is their citing of the verse:

· "The Day when no soul shall have power to do anything for another: for the Command, that Day, will be all with Allah." (82:19)

for that noble verse contains nothing more than the fact that Allah alone decides everything on the Day of Judgment, and that none other will have any say at that time. However, the maker of tawassul through one of the Prophets or one of the scholars, never believes that the one through whom he makes tawassul is in partnership with Allah on the Day of Judgment! Whoever believes such a thing in relation to a Prophet or non-Prophet is in manifest error.

Equally irrelevant is their objection to tawassul by citing the verses:

· "Not for you is the decision in the least" (3:128).

"Say: I have no power over good or harm to myself except as Allah wills" (7:188)

for these two verses are explicit in that the Prophet has no say in Allah's decision and that he has no power to benefit or harm himself in the least, let alone someone else: but there is nothing in those two verses to prevent tawassul through him or any other of the Prophets or Friends of Allah or scholars.

Allah has given His Prophet the Exalted Station (al-maqam al-mahmud) -- the station of the Great Intercession (al-shafa' a al-' uzma), and He has instructed creation to ask for that station for him and to request his intercession, and He said to him: "Ask and you shall be granted what you asked! Intercede and you shall be granted what you interceded for!" And in His Book He has made this dependence on the fact that there is no intercession except by His leave, and that none shall possess it except those whom He pleases...

Equally irrelevant is their adducing as proof against tawassul:

"And admonish your nearest kinsmen" (26:214)

whereupon the Prophet said: "O So-and-so son of So-and-so, I do not have any guarantee on your behalf from Allah; and O So-and-so daughter of So-and-so, I do not have any guarantee on your behalf from Allah." For in the preceding there is nothing other than the plain declaration that he cannot benefit anyone for whom Allah has decreed harm, nor harm anyone for whom Allah has decreed benefit, and that he does not have any guarantee from Allah from any of his close relatives, let alone others. This is known to every Muslim. There is nothing in it, however, that prohibits making tawassul to Allah through the Prophet, for tawassul is a request from the One Who holds power to grant and deny all requests. The petitioner who makes tawassul only desires to place, at the front of his petition, what may be a cause for the granting of his petition by the One Who alone gives and withholds, the Owner of the Day of Judgment.

Next, a small quote from Tuhfat uth-Thaakireen of Imam Shawkani [translation kindly provided by Sidi Rashad]

Fasl salawaat ul-Mansoosat :

Section on the Prayers which have been ordained (By Allah in the Kitab and the Sunnah)

Indeed, Abu Khuzaimah Imran Masoom has also promoted the way of al-Shawkani when it suits their anti-Taqlid methodology. An example from their official twitter<sup>11</sup> handle:

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Salat ud-Durri wal-Haaja

[The Prayer of Need]

Hadith number 253:

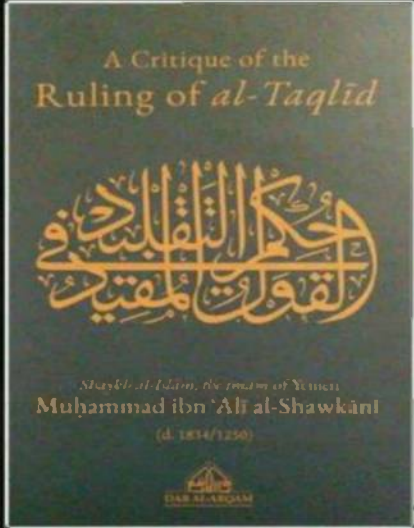
Yutawad-daa wa yusalli rakatayn thumma yad'oo/Make wudu, and pray two rakah (cycles) of prayer and then make the following supplication: Allahumma inni as'aluka, wa atawajjahu ilyaka bi-Nabiyyika Muhammad (saw) Nabiyyi-Rahma, Yaa Muhammad innee atawajjahu bika ilaa rabbiy fee haaajatee hathihi lituqdaa lee, Allahummah fashaf-fi-hu fee/O Allah! Verily I ask you, and turn to you through your Prophet Muhammad (saw) the Prophet of Mercy, O Muhammad verily I turn towards my Lord through you to my Lord in this need of mine, to fulfill it, O Allah intercede/cure this!

This hadith has been extracted by Tirmidhi, al-Hakim in his Mustadrak and Nisa'I, and it is from the hadith of Uthman bin Hanif may Allah be pleased with him. He said a blind man came to the Messenger of Allah (saw) and said: O Messenger of Allah Pray for me! He (saw) said: If you wish I will pray for you, but if you wish, you have been patient and this is better for you. He preferred to be supplicated for. The Messenger (saw) instructed him to make Wudu, and to make a perfect Wudu – Nisai's narration adds in some of the reports (turuq) to make Wudu and pray two Rakah and then the supplication (as above). It was also extracted by Ibn Majah , and al-Hakim in his mustadrak who stated that it is sahih (authentic) according to the criterion of the two shaykhs (Imam Muslim and Imam Bukhari) and his narration had the addition: so he supplicated with this Dua and he arose and was able to see. Tirmidhi said the Hadith is Hasan Sahih (good and authentic) gharib (singular in chain) and we know this narration through this channel only from the Hadith of Abu Jafar and that is not al-Khatmi, these and other Imams have authenticated this narration, Nisa'I is alone in mentioning the prayer, but Tabarani agreed with him and in mentions the same in some of his reports (turuq) it reports.

**In the narration there is dalil (evidence) of the permissibility of Tawassul (taking a means) through the Messenger of Allah (saw) to Allah azza wa-jal with the firm belief (I'tiqad) that the only active agent (Faa'il) is Allah subhanahu wa'ta'aala, for verily He alone is the giver and the preventer, what He wishes, is, and what He does not wish never can be.**

<sup>11</sup> See - [https://twitter.com/Salafiri\\_com/status/1260563950476935171?s=20](https://twitter.com/Salafiri_com/status/1260563950476935171?s=20) (From May 2020).

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A Critique of the  
Ruling of *al-Taqlid*

Shaikh al-Islam, the Imam of Yemen  
Muhammad ibn 'Ali al-Shawkani  
(d. 1250/1250)

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RULING OF AL-TAQLID**


Shaikh al-Islam, the Imam of Yemen  
**MUHAMMAD IBN ALI AL-SHAWKANI**

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They consider the narration of Fatima bint Asad (ra) to be weak and thus rejected the type of Tawassul mentioned in that narration, while al-Shawkani allowed this type. Hence, the so called Salafis/Ahlul-Hadith are not in line with him on this matter which they also consider to be a creedal (aqida) issue.

On pp. 7-8 they mentioned the text of the Fatima bint Asad (ra) narration with a translation as follows:

# THE HADITH OF FATIMA BINT ASAD (ra)

## The Hadith

عن أنس بن مالك قال: لما ماتت فاطمة بنت أسد بن هاشم أم علي رضي الله عنهما دخل عليها رسول الله صلى الله عليه وسلم فجلس عند رأسها فقال: "رحمك الله يا أمي، كنت أمي بعد أمي، تجوعين وتشبعيني، وتعرين وتكسيني، وتمنعين نفسك طيباً وتطعميني، تريدن بذلك وجه الله والدار الآخرة". ثم أمر أن تغسل ثلاثاً فلما بلغ الماء الذي فيه الكافور سكب رسول الله صلى الله عليه وسلم بيده، ثم خلع رسول الله صلى الله عليه وسلم أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاماً أسود يحفرون، فحفروا قبرها، فلما بلغوا اللحد حفره رسول الله صلى الله عليه وسلم بيده وأخرج ترابه بيده، فلما فرغ دخل رسول الله صلى الله عليه وسلم فاضطجع فيه فقال: "الله الذي يحيي ويميت، وهو حي لا يموت، اغفر لأمي فاطمة بنت أسد، ولقنها حجتها، ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي فإنك أرحم الراحمين". وكبر عليها أربعاً، وأدخلوها اللحد هو والعباس وأبو بكر الصديق رضي الله عنهم

It is narrated by Anas bin Mālik. He said: When the mother of ‘Alī bin Abū Ṭālib — Fātimah bint Asad bin Hāshim (RaḍiAllāhū ‘Anhumā— died, Allāh’s Messenger (Peace Be Upon Him) called on her and sat down by the head of the **bed**<sup>12</sup> and said, “O dear mother, may Allāh have mercy on you. After my mother, you were the one I regarded as my mother. When I was hungry you fed me to the point of saturation while you yourself remained hungry. Then you helped me put on clothes and instead of eating yourself, you gave me nice things to eat. You did all this for Allāh’s pleasure and for a good reward in the Hereafter.”

Then he (the Prophet) commanded to bathe her three times. When camphor water was brought, Allāh’s Messenger (Peace Be Upon Him) poured some water into his hands. Then Allāh’s Messenger (Peace Be Upon Him) took off his shirt and clothed her with it and used his own sheet of cloth as her coffin.

<sup>12</sup> One wonders where in the Arabic text the word bed was mentioned?



Then Allāh’s Messenger (Peace Be Upon Him) sent for Ūsāmah bin Zayd, Abū Ayyūb al-Anṣārī and ‘Umar bin al-Khaṭṭāb and the Abyssinian<sup>13</sup> slave to dig up the grave. So they dug her grave. When they reached near the laḥd, Allāh’s Messenger (Peace Be Upon Him) dug it up and drew the soil out with his own hands. When he finished, Allāh’s Messenger (Peace Be Upon Him) entered and lay down in (the grave), and said, **“It is Allāh Who controls life and death, and He is Ever living and will never die. (O Allāh,) forgive my mother—Fātimah bint Asad— and help her answer properly at the time of questioning and through the mediation/right of Your Prophet (Muhammad) and the former Prophets, Surely You are infinitely Merciful.”** Then he repeated, “Allāh is Great” four times (i.e. led the funeral prayer). Then he, ‘Abbās and Abū Bakr as- Ṣiddīq lowered her into the grave.

In the above Arabic text, they did not initially provide the chain of transmission and so it has been presented below with an alternative translation and the reader may compare both translations for accuracy:

حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنِ زُعْبَةَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ  
 أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا مَاتَتْ، فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ أُمِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ، دَخَلَ عَلَيْهَا  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَجَلَسَ عِنْدَ رَأْسِهَا فَقَالَ: «رَحِمَكَ اللَّهُ يَا أُمِّي، كُنْتُ أُمِّي بَعْدَ  
 أُمِّي، وَتُشَبِّعِي وَتَعْرِينَ، وَتُكْسِبِي، وَتَمْنَعِينَ نَفْسِكَ طَيِّبًا، وَتُطْعِمِي تَرْيِدِينَ بِذَلِكَ وَجْهَ اللَّهِ وَالِدَارِ  
 الْآخِرَةِ»، ثُمَّ أَمَرَ أَنْ تُغَسَّلَ ثَلَاثًا، فَلَمَّا بَلَغَ الْمَاءُ الَّذِي فِيهِ الْكَافُورُ سَكَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ بِيَدِهِ، ثُمَّ خَلَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَمِيصَهُ فَأَلْبَسَهَا إِيَّاهُ وَكَفَّنَهَا بِبُرْدٍ فَوْقَهُ،  
 ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ، وَأَبَا أَيُّوبَ الْأَنْصَارِيَّ، وَعُمَرَ بْنَ الْخَطَّابِ،

<sup>13</sup> 13 One wonders where in the Arabic text the word Abyssinian was mentioned?

وَعَلَامًا أَسْوَدَ يَخْفُرُونَ فَحَفَرُوا قَبْرَهَا فَلَمَّا بَلَغُوا الدَّحْدَ حَفَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ،  
وَأَخْرَجَ تُرَابَهُ بِيَدِهِ، فَلَمَّا فَرَغَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَاضْطَجَعَ فِيهِ، ثُمَّ قَالَ: «اللَّهُ  
الَّذِي يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، اغْفِرْ لِأُمِّي فَاطِمَةَ بِنْتِ أَسَدٍ، وَلَقِّنْهَا حُجَّتَهَا، وَوَسِّعْ عَلَيْهَا  
مُدْخَلَهَا، بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ» وَكَبَّرَ عَلَيْهَا أَرْبَعًا، وَأَدْخَلُوهَا  
الدَّحْدَ هُوَ وَالْعَبَّاسُ، وَأَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُمْ

Meaning:

Narrated to us Ahmad bin Hammad bin Zughba, narrated to us Rawh bin Salah, narrated to us Sufyan al-Thawri, from 'Asim al-Ahwal, from Anas bin Malik, who said: When Fatimah bint Asad bin Hashim, the mother of Ali bin Abi Talib, died, the Messenger of Allah (peace be upon him) entered upon her and sat by her head and said: "May Allah have mercy on you, O my mother. You were a mother to me after my mother. You would satisfy my hunger and clothe me, while depriving yourself of good things, and feeding me, seeking thereby the countenance of Allah and the Hereafter."

Then he ordered that she be washed three times, and when the water containing camphor was brought, the Messenger of Allah (peace be upon him) poured it with his own hand. Then the Messenger of Allah (peace be upon him) took off his shirt and clothed her with it and shrouded her with a cloak over it. Then the Messenger of Allah (peace be upon him) called Usamah bin Zayd, Abu Ayyub Al-Ansari, 'Umar bin Al-Khattab, and a black slave to dig, so they dug her grave. When they reached the niche (lahd), the Messenger of Allah (peace be upon him) dug it with his own hand and removed its soil with his own hand. When he finished, the Messenger of Allah (peace be upon him) entered and lay down in it, then said: "Allah is the One

Who gives life and causes death, and He is Ever Living and does not die. Forgive my mother Fatimah bint Asad, instruct her with her proof, and expand her entrance, **by the right (Haqq/mediation) of Your Prophet (Muhammad) and the Prophets who came before me**, for indeed You are the Most Merciful of those who show mercy." And he said "Allahu Akbar" over her four times, and they entered her into the niche, him, Al-'Abbas, and Abu Bakr As-Siddiq, may Allah be pleased with them.

On p. 9 they gave the following references for the above narration with its chain of transmission (sanad):

### References

Imām al-Ṭabarānī transmits it in *Mu'ajam al-Kabīr* (24:351 no.871), *Mu'ajam al-Awsaṭ* (1:67-68 no.189), *Majma'a al-Baḥrayn Fi Zawā'id al-Mu'jamayn* (6:361-362 no.3841) and *Majma'a al-Zawā'id* (9:256) of Shaikh Nūr al-Dīn al-Haythamī, Shaikh Abū Nu'aym in *Ḥilyatul Awliyā'* (3:121) from al-Ṭabarānī. Ḥāfiẓ al-Suyūṭī also transmits it in his *Jāmi' al-Sagħīr* and 'Alī al-Muttaqī al-Hindī transmits it from him in his *Kanz al-'Amāl*. It has also been transmitted with a continuous chain to Anas, Ibn 'Abbās and Jābir RaḍiAllāhū 'Anhum and in mursal form from Muḥammad bin Ḥanafīyah and Muḥammad bin 'Umar bin 'Alī, all of which are weak.

This report is weak and also munkar ie rejected.

### The Chain

The chain in al-Ṭabarānī's *Mu'ajam al-Kabīr* and in his *Mu'ajam al-Awsaṭ* which also leads to the same chain by default in the *Majma'a al-Baḥrayn* al-Ṭabarānī says transmitted to us **Aḥmad bin Ḥamād bin Zugbah from Rawhū bin Ṣalāḥ from<sup>14</sup> Sufyān al-Thawrī from ('Ann) 'Āṣim al-Aḥwal from Anas bin Mālik (RaḍiAllāhū 'Anhū)** who said.....

### Reply:

- i) The hadith collections by Imam al-Tabarani have been misspelt as Mu'ajam when it is actually Mu'jam. They have a habit of misreading and mistyping the names of some works as is evident from their work on the Abu Ayyub al-Ansari (ra) narration referred to in the initial footnote.

<sup>14</sup> They have not translated the original Arabic transmission term used in the chain of transmission correctly, and this shall be clarified later in replying to their bogus claim that Rawh did not narrate from Sufyan al-Thawri.

- ii) They claimed that it was recorded by Imam al-Suyuti in his *al-Jami as-Saghir* but gave no precise reference to independently verify their claim. Personally, I could not locate it in that named work but it is surely in al-Suyuti's larger Hadith compendium known as *Jam al-Jawami* (5/155, no. 219/14517).
- iii) They also mentioned: "and 'Alī al-Muttaqī al-Hindī transmits it from him in his Kanz **al- 'Amāl.**" They have misread the second part of the named work and typed it as *al- 'Amāl!* The actual title is known to any competent reader of Hadith works, and it is precisely known as *Kanz al-Ummal*.

The narration has been recorded with other variant wordings in the following hadith works, but without mention of the wording for Tawassul as mentioned in the above version from Imam al-Tabarani, namely: "**By the right (Haqq/mediation) of Your Prophet (Muhammad) and the Prophets who came before me.**"

- 1) In the *Kanzul Ummal* (13/635-636) of Imam Ali al-Muttaqi al-Hindi it mentioned the following primary Hadith sources:
  - a) Al-Shirazi in *al-Alqab*, b) *Mustadrak al-Hakim* (3/108), c) Abu Nu'aym in his *Ma'rifatus Sahaba* and al-Daylami (with a Hasan chain of transmission).
  - 2) Abul Faraj al-Isfahani in *Maqatil al-Talibin* (p. 28)
  - 3) Abul Qasim al-Isfahani in his *al-Hujja fi Bayan al-Mahajja* (1/451, no. 287)
  - 4) Umar ibn Shabba al-Basri in his *Tarikh al-Madina* (1/123-124)

They have not mentioned other primary references for this very narration with its sanad with the identical wording for Tawassul. Two examples they missed are as follows:

Imam Muwaffaq ibn Ahmed al-Makki al-Khawarizmi (d. 568 AH) in his *Maqatal al-Hussain*, radiallahu anhu (1/60-61), via the route of al-Tabarani (Sulayman ibn Ahmed ibn Ayyub):

٦٠ الجزء الأول مقتل الحسين ﷺ للخوارزمي

ابن ابي طالب ﷺ قال : كان الحسن والحسين يسميان - ابني القواطم - لأنَّ أمَّهما فاطمة ، وجدَّتهما فاطمة بنت اسد أمَّ علي بن ابي طالب ، وأم خديجة جدَّتهما فاطمة بنت زائدة بن الاصم ، وجدَّة جدَّهما النبي اسمها فاطمة بنت عبد الله بن عمرو - من بني مخزوم - وهي أم ابي النبي (صلوات الله عليه وسلامه) .

٣- وأخبرنا الشيخ الإمام الزاهد الحافظ زين الاثمة أبو الحسن علي بن احمد العاصمي ، أخبرنا شيخ القضاة أبو علي إسماعيل بن احمد البيهقي ، أخبرنا والذي شيخ السنة أبو بكر احمد بن الحسين البيهقي ، أخبرنا علي بن احمد بن عبدان ، أخبرنا احمد بن عبيد ، أخبرنا الكديمي ، أخبرنا الحسن بن بشر ، أخبرنا سعدان بن الوليد ، عن عطاء ، عن ابن عباس ، قال : لما ماتت فاطمة أم أمير المؤمنين علي بن ابي طالب ﷺ بعث إليها رسول الله ﷺ قميصه واضطجع في قبرها ، فقيل له : يا رسول الله ! لقد فعلت بهذه شيئاً لم تفعله باحد؟ فقال : «إني كنتُ يتيماً في حجرها فاحسنت إلي ، وكانت من أحسن الناس إليّ صنعاً بعد ابي طالب» .

٤- وبهذا الإسناد ، عن احمد بن الحسين هذا ، أخبرنا علي بن احمد بن عبدان ، أخبرنا سليمان بن احمد بن ايوب ، أخبرنا احمد بن حماد بن رغبة المصري ، أخبرنا روح بن صلاح ، أخبرنا الشوري ، عن عاصم الاحول ، عن انس بن مالك قال : لما ماتت فاطمة بنت اسد بن هاشم أم علي بن ابي طالب دخل عليها رسول الله ﷺ فجلس عند رأسها فقال : مرحمك الله يا أمي ! كنت أمي بعد أمي : تجوعين وتشبهيني ، وتعرين وتكسيني ، وتنعين نفسك طيب الطعام وتطعميني ، تريدين بذلك وجه الله عز وجل والدار الآخرة» .



ثُمَّ أَمَرَ أَنْ تُغَسَّلَ - ثَلَاثًا - ، فَلَمَّا بَلَغَ الْمَاءُ الَّذِي فِيهِ الْكَافُورُ سَكَبَهُ رَسُولُ  
 اللَّهِ ﷺ بِيَدِهِ عَلَيْهَا ، ثُمَّ خَلَعَ رَسُولُ اللَّهِ ﷺ قَمِيصَهُ فَالْبَسَهَا إِيَّاهُ ، وَكُنْتُ  
 فَوْقَهُ ، ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ أُسَامَةَ بْنَ زَيْدٍ وَأَبَا أَيُّوبَ الْاَنْصَارِيَّ ؛ وَعَمْرُ بْنُ  
 الْخَطَّابِ ؛ وَغُلَامًا أَسْوَدَ ، فَحَفَرُوا فِيهَا فَلَمَّا بَلَغُوا اللَّحْدَ حَفَرَهُ رَسُولُ  
 اللَّهِ ﷺ بِيَدِهِ ، وَأَخْرَجَ تَرَابَهُ بِيَدِهِ ، فَلَمَّا فَرَّغَ دَخَلَ رَسُولُ اللَّهِ ﷺ فَاضْطَبَعَ  
 فِيهِ ثُمَّ قَالَ : يَا اللَّهُ ! الَّذِي بَحِيٍّ وَمَيِّتٌ ، وَهُوَ حَيٌّ لَا يَمُوتُ ، اغْفِرْ لَأُمِّي  
 فَاطِمَةَ بِنْتِ أَسَدٍ وَلَقِنَهَا حَجَّتَهَا ، وَوَسَّعْ عَلَيْهَا مَدْخَلَهَا ، بِحَقِّ نَبِيِّكَ مُحَمَّدٍ ،  
 وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي ، فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ ، وَكَبَّرَ عَلَيْهَا أَرْبَعًا ، وَأَدْخَلَهَا  
 اللَّحْدَ هُوَ ؛ وَالْعَبَّاسُ ؛ وَأَبُو بَكْرٍ ، لَمْ يَكْتُبْهُ إِلَّا مِنْ حَدِيثِ - رُوِيَ عَنْ صَلَاحِ -  
 مَكْنَاهُ .

It was also recorded by al-Khawarizmi in his *al-Manaqib* (pp. 47-48):

صلي الله عليه و آله وماتت بالمدينة وشهدها رسول الله صلي الله عليه و آله وسلم وعلي بن أبي طالب صلي الله عليه (١).

١٠ - وأخبرنا الشيخ القاضي ، الامام الزاهد ، زين الائمة ، أبو الحسن علي بن أحمد العاصمي الخوارزمي ، أخبرنا القاضي الإمام ، شيخ القضاة اسماعيل بن أحمد الواعظ ، أخبرنا والذي شيخ السنة أبو بكر احمد بن الحسين البيهقي ، أخبرنا علي بن أحمد بن عبدان أخبرنا سليمان بن أحمد بن أيوب ، حدثنا أحمد بن حماد بن رغبة المصري ، حدثنا روح بن صلاح ، حدثنا الثوري ، عن عاصم الأحول ، عن أنس بن مالك قال : لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي طالب عليه السلام دخل عليها رسول الله صلي الله عليه و آله فجلس عند رأسها فقال : رحمتك الله يا امي كنت امي بعد امي ، تجوعين وتشبهيني وتعرين وتكسوين وتنعين نفسك طيب الطعام وتطعميني ترهدين بذلك وجه الله تعالى والدار الآخرة ، ثم أمر أن تغسل ثلاثاً فلما بلغ الماء الذي فيه الكافور سكب رسول الله صلي الله عليه و آله بيده الشريفة ، ثم خلع قميصه فألبسها إياه وكفنت فوقه (٢) ثم دعا رسول الله صلي الله عليه و آله اسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاماً أسود فحفرها قبرها ، فلما بلغوا قبرها (٣) ، حفره رسول الله صلي الله عليه و آله بيده وأخرج ترابه بيده فلما فرغ دخل رسول الله صلي الله عليه و آله فاضطجع فيه ثم قال [ يا ] الله الذي يحيى ويميت وهو حي لا يموت ، اغفر لامي فاطمة بنت أسد ولقنها حجتها ، ووسع عليها مدخلها بحق نبيك محمد والأنبياء

(١) تاريخ مدينة دمشق لابن عساكر ترجمة الإمام علي بن أبي طالب عليه السلام ١ / ٢٢ / ح / ١٠ وقبه : وام

هاي [ وهي ] جملة بدل « فاحة » وفضائل الصحابة ٢ / ٥٥٥ - ح / ٩٣٣ بحذف صدر الحديث.

(٢) في [ و ] : « فيه » بدل فوقه.

(٣) هكنا في الأصلين والصحيح : فاما بلغوا لحدها.

الذين من قبلي ، فانك أرحم الراحمين ، وكبر عليها أربعاً<sup>(١)</sup> وأدخلها اللحد هو والعباس وأبو بكر<sup>(٢)</sup>. قال « رض » : ومن مقالتي فيه صلى الله [ عليه ] :  
 نسب المطهر بين أنساب الوري كالشمس بين كواكب الانساب  
 والشمس إن طلعت فما من كوكب إلا تغيب في نقاب حجاب<sup>(٣)</sup>  
 قال « رض » : ووجدت ثلاثة أبيات لنصراني بخط الزجاج في مدح امير المؤمنين عليه السلام وهي :

علي أمير المؤمنين صرمة وما سواه في الخلافة مطمع  
 له النسب الأعلى واسلامه الذي تقدم فيه والفضائل أجمع  
 ولو كنت أهوى ملة غير ملتي لما كنت إلا مسلماً أتشيع

(١) راجع تعليقتنا في صفحة ٣٩٢ في فصل السادس والمعشرون

(٢) انظر تفصيل ذلك في مستدرك الصحيحين ٣ / ١٠٨ الفصول المهمة لابن الصباغ / ٣١ — وورد نظيره في انساب الاشراف ٢ / ٣٥ .

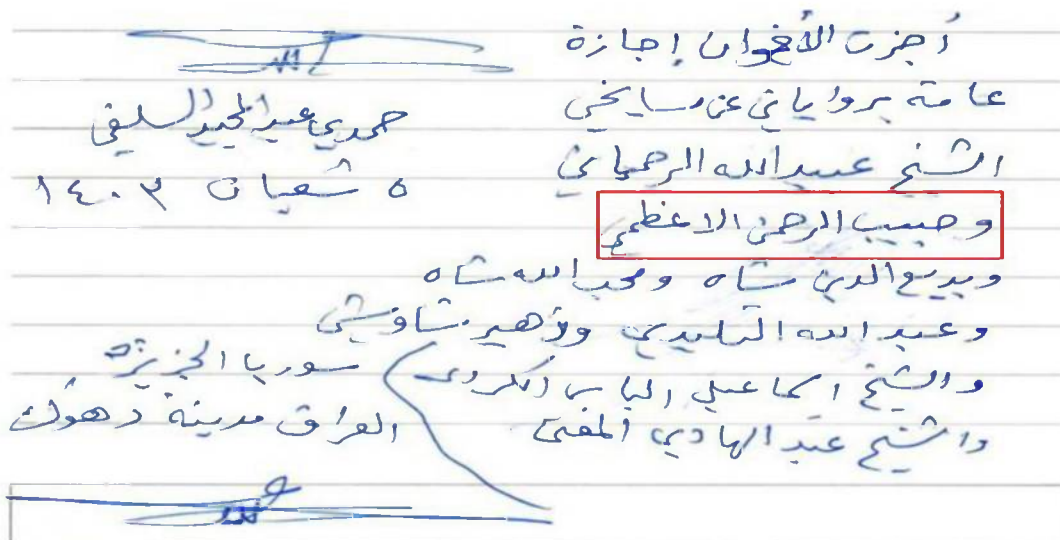
(٣) اظنه من رواية للأؤلف الآتية.

Hence, all the primary references which mention chains of transmissions go through the route of Imam Abul Qasim Sulayman ibn Ahmed ibn Ayyub al-Tabarani (d. 360 AH). The *Mu'jam al-Kabir* of al-Tabarani was edited and published starting in the 1980s by Hamdi Abdal Majid as-Salafi (d. 2012), an associate of al-Albani's. The named writers consider this narration to be weak just as the two detractors being responded to claimed in their work.

## **Hamdi Abdal Majid and his Ijaza from Shaykh Habibur Rahman al-A'zami**

The late Hamdi Abdal Majid was a Salafi, but he still took Ijaza in hadith from the late Deobandi Shaykh, Habibur Rahman al-A'zami (d. 1992); but one has not been

able to ascertain if he took Ijaza from the likes of al-Albani or not! Here is a handwritten Ijaza from Hamdi Abdal Majid mentioning his named Shuyukh:



قال محمد زياره عانا أرغ الشيخ بارك الله فيه، وصوابه ما ذكره من الاستمارة.

The actual Ijaza from Shaykh al-A'zami to Hamdi is also available to see dated 1392 AH.

The detractors are asked to elucidate why a “Salafi” took Ijaza from a Hanafi Deobandi, especially one that they have great antagonism for. Their late grand Mufti of Saudi Arabia known as Abdul Aziz ibn Baz (d. 1999) also took ijaza from the late Deobandi grand Mufti known as Muhammad Shafi.<sup>15</sup>

### Digital image of the Fatima bint Asad narration from the manuscript of al-Mu'jam al-Kabir of Imam al-Tabarani

For the keen-eyed readers and researchers, here follows the narration from the actual manuscript<sup>16</sup> of al-Mu'jam al-Kabir as used by the late Hamdi Abdal Majid

<sup>15</sup> He was the father of the late Mufti Rafi Uthmani (d. 2022) and his brother, Mufti Taqi Uthmani of Karachi, Pakistan.

<sup>16</sup> This manuscript is held in the Bibliothèque nationale de France in Paris. This manuscript was scribed in the year 728 AH as the catalogue details mentioned (Notices de manuscrits arabes rédigées par Georges Vajda, p. 696):



as-Salafi with highlighting of the sanad and the wording pertaining to Tawassul (folio 280b-281a):

باب الفاطمة بنت أسد رفا شيخنا عمه أبو طالب. صحاح احمد حماد  
 ابن زرعبة في روح بن صلاح، سفيان الثوري عن علي بن ابي حمزة عن ابي اسحاق  
 قال لما ماتت فاطمة بنت أسد رفا حماد بن ابي اسحاق عن ابي طالب دخل عليها رسول الله  
 صلى الله عليه وسلم فجلس عند رأسها فقال رجل اسمه يامي كنت ابي عبد الله  
 تجوز عنك وسبعين وبعوزك وتسعون من غيرك طيبا وتطعمين ثم يدرك  
 وجهه الله والدار الآخرة ثم امر ان يغسل بلالاً لما بلغ الماء الذي فيه الكافور  
 عليه رسول الله صلى الله عليه وسلم ثم طلع رسول الله صلى الله عليه وسلم قميصه  
 فلبسها اياه وكفنها ببرد فوفقه ثم دعا رسول الله صلى الله عليه وسلم باسمه من يد

وأبا ايوب الانصاري وغيره الخطاب وغلامنا اسود حفروا قبرها فلما بلغوا اللحد  
 حفروا رسول الله صلى الله عليه وسلم بيده واخرج تراباً بيده فلما فرغ دخل رسول الله  
 صلى الله عليه وسلم فاضطجع فيه ثم قال ابي الذي يحيى ويميت وجهي لا يموت اعف  
 لا ابي فاطمة بنت اسد ولعنها مجنونها ووسع عليها مد ظلتها **والايب الذين**  
**من قبلها** انك ارحم الراحمين ولعن عليها اربعاً وادخلوها اللحد وهو العباس وابي بلير  
 الصدوق رضي الله عنهم صحاح احمد بن حنبل وغيره ابن الطاهر من الشرح المصنفان

Towards the bottom of p. 9 the two detractors mentioned their reasons of why they considered the narration under scrutiny to be weak:

This narration has five defects;

1. The weakness of Rawhū bin Ṣalāḥ.
2. Rawhū is alone in reporting it.
3. Most of the narrations from Rawhū are reprehensive and rejected.
4. The report has a broken or disconnected chain ie inqit'a.
5. Matters of belief are not accepted if they are lone reports according to the principles of the detractors. The Ḥanafī madhab, the Ash'arī's and Maturidī's.

From pp. 10-17 they provided the following quotations to bolster their arguments on why Rawh ibn Salah is weak and hence according to them, and some of their recent authorities the narration itself is weak and rejected (munkar) as they stated:

Imām Ṭabārāni after transmitting in in *Mu'ajam al-Awsaṭ* said, “No one has transmitted this Ḥadīth from ‘Āṣim al-Aḥwal except Sufyān and it’s the lone report of Rawhū bin Ṣalāḥ.” (*Mu'ajam al-Awsaṭ* (1:68), Cairo: Dar al-Ḥaramayn, 1415H/1995)

Shaikh Abū Nu‘aym al-Aṣḥānī said after transmitting the report, “It is *Gharīb* from the Ḥadīth of ‘Āṣim and al-Thawrī and we do not write it except it being the lone report of Rawhū bin Ṣalāḥ.” (*al-Ḥilyah ul-Awliyā’ wa Ṭabaqāt al-Aṣfiyā* (3:121, under the entry of ‘Āṣim bin Suleimān al-Aḥwal no.226), Beirut: Maktabah Khanjī/Dār al-Fikr, 1416H/1996)

He also transmits it with the same chain in *Ma’rifah al-Ṣahābah* and he cites the same chain as the Ḥilyah. (*Ma’rifah al-Sahābah* (6:3408, tarjamah no. 3970 no.7783), Riyadh, Dār al-Waṭan, 1419H/1998)

Shaikh Nūr al-Dīn al-Haythamī said after transmitting it, “No one narrates it from ‘Āṣim except Sufyān and it is a lone report of Rawhū bin Ṣalāḥ.” (*Majma‘a al-Baḥrayn* (6:362), Riyadh: Maktabah Ibn Rushd, 1413H/1992)

He, al-Haythamī also said after transmitting it in his *Majma‘a al-Zawā‘id* said,

“Transmitted by Ṭabarānī in *al-Kabīr* and in *al-Awsaṭ* and Rawhū ibn Ṣalāḥ is in the chain who was declared trustworthy by Ibn Ḥibbān and al-Ḥākim, however he has weakness with him and the remaining narrators are the narrators of the Ṣaḥīḥ.” (*Majma‘a al-Zawā‘id* (9:256-257), Cairo: Maktabah al-Quddūsī, 1414H:1994)

Ḥāfīz Ya‘qūb bin Sufyān al-Fasawī narrates from Rawhū bin Ṣalāḥ (*Kitāb al-Ma’rifah wal-Tārīkh* (3:513), Madīnah: Maktabah al-Dār, 1410H), *Mawḍeḥ al-Awhām al-Jam‘a wa l-Tafrīq* (2:96-97)



He said he wrote narrations from 1,000 teachers and all of them were trustworthy as stated by Ḥāfiẓ Ibn Ḥajr in his *Tahdhīb al-Tahdhīb* under the entry of Ya‘qūb bin Sufyān (*Tahdhīb al-Tahdhīb* 11:337 no.8138), Beirut: Dār al- Kutub al-‘Ilmiyyah, 1415H/1994).

Thus, this renders Rawhū to be trustworthy according to Ya‘qūb bin Sufyān al-Fasawī.

Imām Abū Aḥmad al-Ḥākīm al-Kabīr brings his entry in his book of names and kunyahs, without any praise or criticism. (*Kitāb al-Asāmī wal-Kuna* (3:419 no.1637), Madīnah: Maktabah al-Ghurabā‘ al-Athariyyah, 1414H/1994)

Imām Ibn ‘Adiyy brings under Rawhū bin Ṣalāḥ’s entry says, “*Weak.... he does not have many ḥadīth narrated from (names of narrators) and some of them are rejected.*” He also cites a few other reports under Rawhū’s biographical entry and says these two aḥadīth are unreserved.” (*al-Kāmil Fi’l Du‘afa’ al-Rijāl* (4:553-554 no.668), Riyādh: Maktabah al-Rushd, Edn. Māzin al-Sarsāwī).

Imām Ibn ‘Adiyy thus further indicates the weakness of Rawhū bin Ṣalāḥ by mentioning two unreserved chains.

Imām al-Dāraqūṭnī brings his entry in his book and says, “*Rawhū ibn Ṣalāḥ bin Sayābah, he narrates from Ibn Lahiyah and from al-Thawrī and others, he was weak in ḥadīth and he resided in Miṣr.*” (*al-Mu‘taḥif wa’l Mukhtaḥif* (3:1377), Beirut: Dār al-Gharb al-Islāmī, 1406H/1986)

In Ḥāfiẓ al-Burqānī’s question to Imām al-Dāraqūṭnī he said, “*Abu’l Ḥasan (ie Imām Dāraqūṭnī) said to me, I heard Abū Ṭālib say, the brother of Maymūn, his name was Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī, he was a resident of Miṣr, he said to me, “We are in agreement (ie the people of ḥadīth) that we do not write the ḥadīth of three people of Miṣr, (1) ‘Alī bin al-Ḥasan al-Sāmī (2) Rawhū bin Ṣalāḥ and (3) ‘Abd al-Mun‘im bin Bashīr.*” (*Suwalāt Abī Bakr al-Burqānī lil-Dāraqūṭnī Fi’l-Jarḥ wa’l Ta’dīl* (p.56-57 no.18), Cairo: Maktabah al-Qur‘ān, ?)

Ḥāfiẓ al-Burqānī further said, “*And then Abu’l Ḥasan (ie Imām Dāraqūṭnī) said to me, Rawhū bin Ṣalāḥ, he is also referred to as Rawhū bin Sayābah Miṣrī, likewise ‘Abd al-Mun‘im Miṣrī*

and *‘Alī bin al-Ḥasan al-Sāmī Miṣrī.*” (*Suwālāt Abī Bakr al-Burqānī lil-Dāraqūṭnī Fī al-Jarḥ wa l Ta’dīl* (p.57).

The people of a country know its people better, especially when it comes to praise and criticism and this is a general principle. Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī was given the title of al-Ḥāfiẓ and he was also a resident of Miṣr, the likes of Imām al-Ṭabarānī narrated from him. He died in the year 296H. (*Tārīkh Baghdād* (5:8).

This is why Imām al-Dāraqūṭnī specifically mentions Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī as a resident of Miṣr and he further emphasises this by mentioning the names of the three narrators and refers to them as al-Miṣrī. The affair of the other two narrators is very disparaging which gives us an indication of Rawhū bin Ṣalāḥ. (refer to the general books of Rijāl)

Imām Khaṭīb al-Baghdādī brings his entry in his book on making distinctions between narrators without mentioning any praise or criticism and clarifies Rawhū bin Ṣalāḥ, is also Rawhū bin Sayābah al-Ḥarithī and then brings the statement of Imām al-Dāraqūṭnī, where he says, “*Rawhū bin Ṣalāḥ bin Sayābah.*” (*Mawḍi‘ah al-Awhām al-Jam‘a wa l Tafrīq* (2:96-97) Beirut: Dār al-Fikr al-Islāmī, 1405H/1985)

Imām Ibn Ḥibbān added his biographical note in his book of trustworthy narrators, he said, “*Rawhū bin Ṣalāḥ, from the people of Miṣr, he narrates from Yaḥyā bin Ayūb and his countrymen and Muḥammad bin Ibrāhīm al-Bawshanjī narrates from him, he was from the people of Miṣr.*” (*Kitāb al-Thiqāt* (8:244), Hyderabad: Da’irah al-Ma’ārif al-Uthmāniyyah, 1393H/1973)

Ḥāfiẓ al-Sijzī asked Imām al-Ḥākim about him and he replied, “*Rawhū bin Ṣalāḥ, trustworthy and safe, he was from the people of Shām.*” (*Suwālāt Mas‘ud bin ‘Alī al-Sijzī Ma‘a Asilah al-Baghdadiyyīn ‘Ann Aḥwāl al-Rūwāt Lil Ḥākim* (p.98 no.68), Beirut, Dār al-Gharb al-Islāmī, 1408H/1988)

Imām Ibn Mākūlā after mentioning him says, “*Rawhū bin Ṣalāḥ bin Sayābah, who narrates from Ibn Lahiyy‘ah, al-Thawrī and others, he was declared weak in ḥadīth and was a resident*

of Miṣr.” (*al-Ikmāl Fī Raf‘a al-Irtiyāb Ann Mu‘talif Fī al-Asmā wal-Kunā wa l-Ansāb* (5:15), Hyderabad: Da’irah al- Ma‘ārif al-Uthmāniyyah, 1383H/1963)

The words of Imām Ibn Mākūlā, “*He was declared weak ie Ḍa‘fūhu.*” Indicates a number of scholars of Ḥadīth declared him to be weak and hence indicates a general agreement.

Ḥāfiẓ Ibn Ḥajr al-‘Asqalānī said under his entry, “*Ibn ‘Adiyy weakened him, Ibn Ḥibbān mentioned him in his al- Thiqāt, al-Ḥākim said he was trustworthy and safe, Ibn Yūnus mentioned in Tārīkh al-Ghurabā‘ he was from the people of Moṣul and resided in Miṣr and they narrate from him, and narrations which are rejected have been transmitted from him (ie he would narrate rejected narrations). al-Dāraqūṭnī said he was weak in ḥadīth. Ibn Mākūlā said they have declared him to be weak and Ibn ‘Adiyy said after transmitting two of his ḥadīth, **he has many ahadīth<sup>17</sup>** and some of them are rejected.*” (*Lisān al-Mizān* (2:539-540 no.3433), Beirut: Dār al-Kutub al-‘Ilmiyyah, 1416H/1996)

We looked at the *Tārīkh al-Ghurabā‘* of Ibn Yūnus and were unable to find his statement on Rawhū bin Ṣalāh, this does not indicate in any form that Ibn Ḥajr erred but rather that we were unable to find it, therefore, if anyone does find Ibn Yūnus’s statement please do inform us.

Imām al-Dhahabī said in his biographical note on Rawhū bin Ṣalāh, “*Ibn ‘Adiyy weakened him, Ibn Ḥibbān mentioned him in his al-Thiqāt, al-Ḥākim said he was trustworthy and safe.*” (*Mizān al-‘Etidāl* (3:87 no.2804), Beirut: Dār al-Kutub al-‘Ilmiyyah, 1416H/1995)

In his reference work on the history of Islām, Imām al-Dhahabī includes an entry for him, after mentioning the people he narrated from as well as those who narrated from him, he says,

“*He has reprehensive (Manākīr-narrations), Ibn ‘Adiyy said he is weak, Ibn Ḥibbān mentioned him in his al-Thiqāt, he died in Ramaḍhān in Miṣr in (2)33H, he was from the last people who narrated from Musā, Yaḥyā and Sa‘īd. al-Ḥākim said he was trustworthy and safe and a Shāmī.*” (*Tārīkh al-Islām wa Wafyāt al- Mashāhīr al- ‘Alām* (17:160-161 no.138), Beirut: Dār al-Kitāb al-‘Arabī, 1411H/1991)

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<sup>17</sup> This has been incorrectly mentioned in the Lisan al-Mizan. It should actually be: **He does not have many ahadith** (see the table later on for the quotation).

Ḥāfiẓ Ibn Ḥajr, Imām al-Dhahabī and others have taken al-Ḥākims view from al-Sijzī and mentioned it in their respective books. Likewise, it is possible that Ḥāfiẓ Ibn Ḥajr also quoted the view of Ibn Yūnus from his *Tārīkh al-Ghurabāʿ*.

The intent here is to show Ḥāfiẓ Ibn Ḥajr in his *Lisān* takes the statement from the books of the earlier scholars.

Imām al-Dhahabī further brings his entry in his book of weak and abandoned narrators. “*Rawhū bin Ṣalāḥ, he narrates from Ibn Lahiyah, Ibn ʿAdiyy said he is weak.*” (*Diwān al-Ḍuʿafāʿ wal-Matrūkīn* (1:294 no.1427), Beirut: Dār al-Qalam, 1408H/1988)

He also brings him in his other book on weak narrators, wherein he says, “*Rawhū bin Ṣalāḥ al-Miṣrī, he narrates from Ibn Lahiyah, Ibn ʿAdiyy weakened him and he is also called Ibn Yasābah (this is a typo it should Sayābah).*” (*al-Mughnī Fi ʿl Ḍuʿafāʿ* (1:356 no.2139), Beirut: Dār al-Kutub al-ʿIlmiyyah, 1418H/1997), Edn. Nūr al-Dīn al-ʿIttar (1:339 no.2139), Qatar: Idārah Ihyāʿ al-Turāth, 1407H/1987)

Ḥāfiẓ Ibn al-Jawzī has also classed him as a weak and abandoned narrator, he mentions, “*Rawhū bin Ṣalāḥ, or they say Rawhū bin Shibābah (it should be Sayābah), his kunyah is Abū ʿl Ḥārith, he narrates from Ibn Lahiyah, Ibn ʿAdiyy said he is weak.*” (*Kitāb al-Ḍuʿafāʿ wal-Matrūkīn* (1:287 no.1643), Beirut: Dār al-Kutub al-ʿIlmiyyah,?)

Furthermore, Ḥāfiẓ Ibn al-Jawzī cites this report in his book of fabricated and weak narrations under the chapter of the virtues of Fātimah bint Asad, and then transmits it with his chain through to al-Ṭabarānī and thereafter says,

“*The author (ie referring to himself) says this is a lone report of Rawhū ibn Ṣalāḥ who is from the unknown narrators and furthermore, Ibn ʿAdiyy has declared him to be weak.*” (*al-ʿEllal al-Mutānahiyyah Fi ʿl Aḥādīth al-Wahiyyah* (1:268-269 no.433), Faiṣalabād: Idārah ʿUlūm al-Athaṛiyyah, 1399H/1979), Cf. Edn. Khalīl al-Mayyis, (1:269-270 no.433), Beirut: Dār al-Kutub al-ʿIlmiyyah, 1403H/1983)

Imām Dhahabī in his summary of the *al-ʿEllal al-Mutānahiyyah Fi ʿl Aḥādīth al-Wahiyyah* of Ḥāfiẓ Ibn al-Jawzī again grades Rawhū weak thus showing his consistency. (*Talkhīs Kitāb al-*

*Ellal al-Mutānahiyyah Li-Ibn al-Jawzī* (p.91 no. 218),Riyadh: Maktabah al-Rushd, 1419H/1998)

After the above quotes they went on to quote some contemporary Salafis like Irshad al-Haqq Athari, Hamdi Abdal Majid as-Salafi, al-Albani etc., and what they had to say regarding the narration at hand.

In the following sections a complete reply to what the reality of the above quotes mean and how they should be accurately understood using the principles of the Science of Hadith (Uloom al-Hadith), according to the classical Hadith scholars, and more crucially for the two detractors what they and their own authorities from within Salafism had to say about the status of other narrators with very similar expressions of disparagement (Jarh). As well as how the detractors and their own authorities named in the above lines have not faithfully adhered to such principles and violated them due to personal agendas and desires in order to weaken such narrations on Tawassul of this type which they consider impermissible in some way.

# **THEIR CLAIM WITH REGARD TO SHAYKH ZAFAR AHMED UTHMANI (d. 1974), THE REALITY OF WHAT THEY MISSED AND THE WAY OF THE PREVIOUS HADITH SCHOLARS**

On p. 24 they mentioned the following about the late Hanafi Muhaddith from Pakistan known as Shaykh Zafar Ahmed Uthmani:

INTERESTING BENEFIT - Rawhū bin Ṣalāḥ is Weak According to the Principles of Shaikh Zafar Aḥmad Thānwī

According to the principle of Shaikh Zafar Aḥmad Thānwī any narrator not mentioned in The Līsan al-Mizān of Ḥāfīz and in the Mizān al-‘Eitidāl of Imām Dhahabī is considered to be trustworthy. Then we say the opposite must also be true by natural default according to Shaikh Zafar Aḥmad Thānwī, meaning that any narrator mentioned in the Lisān and Mizān is rendered to be untrustworthy. (I‘la al-Sunan (7:256)

## **Reply:**

They have not quoted anything to substantiate their claim from Shaykh Zafar Ahmed, and had they done further research they would have realised that he actually accepted the narration at hand, and he must have applied certain principles to validate that. Our contention alongside others who accepted the narration at hand is that the Jarh (disparagement) mentioned upon Rawh ibn Salah is not of a detailed, and explained type, namely, Jarh mufassar, but of a vague and non-explained type known as Jarh ghayr mufassar or Jarh mubham. This will be clarified with examples and quotations in due course.



Indeed, the following quotations<sup>18</sup> are pertinent too as mentioned in the following link as it is something that contemporary Salafism often neglects in order to push and prioritise their own gradings of narrations for certain fiqhi or aqida related matters, as though only their opinion is final and conclusive:

## **The system of grading Hadith is اجتهادی (Ijtihadi); open to difference of opinion.**

The procedure of classifying the merit of the narrators and the authenticity of the Hadiths is one which is open to difference of opinion. No Hadith has ever been graded via wahy (revelation from Almighty Allah). The level of authenticity of Hadiths is judged by rules laid down by the scholars. There is no mention in the Quran or Hadith of any particular Hadith being classified as authentic or unauthentic.

This proves that the field of grading Hadith is prone to conflict.

### **A common phenomenon**

One who has even a little acquaintance with the books of Hadith would frequently encounter such differences of opinion.

*Therefore, if a Muhaddith (Hadith expert) classifies a particular Hadith as authentic, there may still be others who disagree with him and vice-versa.*

The famous difference of opinion between Imam Bukhari (rahimahullah) and Imam Muslim (rahimahullah) concerning the credibility of certain narrators is a clear proof of this.

### **Proof from the statements of the Scholars**

1. Imam Tirmidhi (rahimahullah) said:

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<sup>18</sup> Taken from Moulana Muhammad Abasoomar (from South Africa) - <https://al-miftah.com/intricacies-in-hadith-grading/>

“The scholars have differed when criticizing narrators just as they have differed in other aspects of knowledge.”

(Al-‘ilalus-Saghir, Tirmidhi, vol. 5 pg. 709)

2. Hafiz Ibnus Salah (rahimahullah) writes the following after defining the basic conditions for a Hadith to be classified as Sahih (authentic):

“Sometimes the scholars differ on the authenticity of some Hadiths. This could be the result of their disagreement on whether the above conditions are met. It could even be the consequence of their disagreement on the relevance of some of these conditions.”

(Muqaddimah Ibnus Salah, pg. 13)

3. ‘Allamah Al-Mundhiri (rahimahullah) says:

“The disagreement of the Muhaddithun (in their accreditation of the narrators) should be viewed like the disagreement of the Fuqaha (Jurists).”

i.e., these are as legitimate as the conflicting views of the Jurists.

(Jawabul Hafidh Al-Mundhiri -rahimahullah-, pg. 83)

4. ‘Allamah Nawawi (rahimahullah) writes in the introduction to his commentary on Sahih Muslim (pg.16):

“Sometimes a narrator may be reliable according to Imam Muslim (rahimahullah) and unreliable in the view of others.”

5. Hafiz Ibn Taymiyyah (rahimahullah) writes in his book: “Raf’ul Malam”:

“The field of grading the narrators is vast, and the scholars may sometimes disagree on the credibility of the narrators just as the scholars of other branches of knowledge differ with each other.”

(see: Qawa’id fi ‘Ulumil Hadith, pg.49)

6. ‘Allamah Shamsudin Ibn ‘Abdil-Hadi (rahimahullah) says:

“Sometimes a Muhaddith classifies a particular narrator as *‘Matruk’* (very weak) whereas others accept him (as reliable) and use his Hadith as proof.”

(Sharhul-Qasidah pg. 41)

7. ‘Allamah Dhahabi (rahimahullah) writes:

“There are numerous Hadiths whose classification is debated; some scholars declare them as hasan (sound) and others deem them was weak.”

(Al-Muqizah, pg.33)

8. ‘Allamah Ibnul Humam (rahimahullah) has also explained this in Fathul-Qadir. (see: Qawa’id fi ‘Ulumil-Hadith, pgs. 56-57)

9. ‘Allamah Suyuti (rahimahullah) writes:

“There are many narrations which were deemed as weak by some experts and hasan (sound) by others.” (Tadribur Rawi, vol.1 pg.217)

10. Al-Muhaddith Zafar Ahmad At-Tahanawi (rahimahullah) writes after citing several quotations like the ones above:

***“There are innumerable quotations from the scholars that prove the above. Perhaps what I have cited is sufficient. Therefore, a Hadith (or a narrator) being authentic or unauthentic according to one, doesn’t necessitate the same according to others.”***

(Qawa’id fi ‘Ulumil-Hadith, pg.55)

*The above ten quotations support the subject of my article more than sufficiently.*

*It would thus be incorrect to enforce the classification of one Muhaddith over another.*

*Obviously, the classifications that need to be respected are those that were issued by*

*qualified Hadith experts. **The view of an unqualified entity will not be accommodated!***

## The causes for such conflict

There could be many reasons for such conflict, some of them are:

- **The criteria of acceptance**

Certain Muhaddithun have laid down more strict conditions for the acceptance of a Hadith compared to others. These conditions vary from the standard of the narrator, to the strength of continuity in the chain and so on.

**For example:** it's no secret that Imam Bukhari (rahimahullah) had a stricter criterion for acceptance than others.

Hafiz Ibn Hajar (rahimahullah) writes:

وشرطه (أي البخاري) فيها أقوى وأسد...

“...and the standard of Bukhari in his book is more vigorous and satisfying”

(Sharh Nukhbah, pg. 63)

Based on the above, a Hadith may be considered as unauthentic according to Imam Bukhari (rahimahullah), but Sahih (authentic) according to others.

Sometimes the Scholars have varied acceptance criteria for narrators specifically.

This difference in criteria is also one of the reasons why at times Ibn Hibban (rahimahullah) accepts a narrator as authentic while others may challenge him in that.

Similarly, the Fuqaha (jurists) differ extensively with the Muhaddithun in some fundamental conditions of authenticity. Imam Ibn Daqiqul 'Eid (rahimahullah) has mentioned: “Many causes for weakness in a Hadith that the Muhaddithun apply, are not applicable according to the Fuqaha.” (Al-Iqtirah, pg. & Tadribur rawi, vol.1 pg.81)

Elsewhere, he says:

“The Imams of fiqh and Hadith, each have a different method [of authenticating Hadith].”

(Sharhul ilmam, vol. . Also see footnotes on Mabadi ‘ilmil Hadith, pg.135)

Also see: Al-Jawahir wad Durar, vol.2 pg.938

- **Variant Nature**

Another possibility that stems from the above is the fact that some Muhaddithun were too strict (Mutashaddid). They were so stern that sometimes a Hadith that was accepted by even Imam Bukhari (rahimahullah) or Imam Muslim (rahimahullah) is rejected by them. Ibnul Jawzi (rahimahullah) is a famous example of such a Muhaddith.

- **Limited Information**

A third reason for such conflict is that these conflicting Muhaddithun may have been commenting on totally different chains. (see: Al-Bahrul ladhi zakhar, vol.2 pg.869) One of them may have had a chain which is weak, while the other found a chain that is authentic. This is one reason Ibnul Jawzi (rahimahullah) declared several authentic narrations as fabrications; because he was commenting on one particular chain which may be fabricated in reality, but there existed other chains that were authentic. Many such examples can be found in ‘Allamah Suyuti’s (rahimahullah) rebuttal on Ibnul Jawzi (rahimahullah) entitled: “Al-La-alil Masnu’ah”.

Hafiz Ibn Hajar al-‘Asqalani (rahimahullah) states that sometimes a Muhaddith classifies a certain Hadith as weak, very weak or even as a fabrication based on one or two chains that are available to him, although there are other chains through which that Hadith may be classified as hasan (sound) or even sahih (authentic).

Hafiz Ibn Hajar (rahimahullah) then mentions the Hadith of Salat al-Tasbih as an example for this. (An-Nukat vol.2 pg.848-850)

- **Collation**

Another probability could be that some Muhaddithun may have had weak chains but when a third person gathers all these weak chains he concludes that collectively all these chains

acquire enough strength to render the Hadith as acceptable. *See example number two in the next section.*

- **Fluctuant Conviction**

In some scenarios like the above, certain Muhaddithun become convinced of the authenticity of a narration due to the collective strength of the chains. However, others may not be convinced despite the abundant chains for that Hadith.

*The issue of Imam Tirmidhi classifying some Hadiths as Hasan Sahih is also an example of this phenomenon.*

In fact, this fluctuation in conviction is sometimes found in one Muhaddith himself. That he first accepts a particular Hadith and later on rejects it or vice versa.

Imam Dhahabi (rahimahullah) writes in “Al-Muqizah”:

***“At times a Muhaddith changes his view on one particular narration a few times; on one day he may declare it sahih (authentic), on another day he deems it hasan (sound). Sometimes he may end up classifying it as weak.”*** (Al-Muqizah, pg.28-29)

### **Practical examples**

- The narrator;

‘Abdullah ibn ‘Umar Al-‘Umri (rahimahullah); was a descendant of Sayyiduna ‘Umar (radiyallahu’anhu). The scholars of Hadith (rahimahumullah) have the following to say regarding him:

Imam Ibn Ma’in said: He is reliable.

Imam Ahmad said: There is nothing wrong with him.

Imam ‘Ali Ibn Madini (rahimahullah) said: He is weak.

Imam Nasai said: He is weak in Hadith.



This is only one of countless examples of ‘differed upon’ narrators of Hadith. The books of rijal (Hadith narrators) are filled with such cases.

2) The Hadith:

طالب العلم فريضة على كل مسلم

*To acquire knowledge is an obligation upon every Muslim.*

This Hadith has been classified as weak by several Muhaddithun; like Imam Ahmad, Yahya bin Ma’in and others (rahimahumullah). However, the latter-day Muhaddithun have accepted its authenticity. Some of them regard it as Hasan (sound) whilst others have claimed it has reached the level of Sahih.

(Tadribur Rawi, vol.1 pg.217, Al-Maqasidul Hasanah, hadith: 660 & Mukhtasarul Maqasid, hadith: 614. see another example in: Al-Bahrul ladhi zakhar, vol.2 pg.871-872)

3) Several Muhaddithun have refuted the authenticity of the Hadith:

رجعنا من الجهاد الأصغر إلى الجهاد الأكبر

*We have returned from a minor form of Jihad to a greater one (Jihad of one’s carnal desires).*

Hafiz ibn Hajar (rahimahullah) has mentioned that it is in actual fact a statement of Ibrahim ibn Abi ‘Ablah. Mullah Ali Qari has subsequently confirmed this.

(*Kashful-Khafa vol.1 pg.325; Al-Asrarul-Marfu’a of Mullah Ali al-Qari pg.211*). He makes a similar statement in Takhrijul-Kashaf. (pg.194 Hadith715)

Hafiz Iraqi (rahimahullah) has accepted it as a statement of Rasulullah (sallallahu ‘alaihi wasallam) although he has graded it as (Dha’if) weak, (Takhrijul Ihya, hadith: 2584)

Even Hafiz Ibn Rajab (rahimahullah) has a similar verdict. (*Sharh Hadith labbayk pg.128*)

The author of Tafsir Ruhul Ma’ani has also accepted it as a Hadith.

*(Ruh ul-Ma'ani vol.9 pg.198; also refer to footnotes on Lami' al-Darari vol.2 pg.472 as well as Jamat-e- Tabligh par I'tirazat pgs.3-4)*

Here again one witnesses this extensive variation in the classification of this Hadith.

4) Hasan Basri (rahimahullah) was a very senior scholar among the Tabi'un. However, there exists broad difference of opinion in regards to which Sahabah he met in his life.

For example, the Muhaddithun have said the following with regards to him meeting Sayyiduna Abu Bakrah (radiyallahu'anhu):

Imam Daraqutni (rahimahullah) said: Hasan didn't meet Sayyiduna Abu Bakrah (radiyallahu'anhu)

Imam Bahz ibn Asad (rahimahullah) said he did meet him. This is also the view of Imam Bukhari (rahimahullah). (Tuhfatut Tahsil, pg.82 7 87, no.178)

Imam 'Ali Ibnul Madini (rahimahullah) said: Hasan did **not** hear Hadith from Sayyiduna 'Amr ibn Taghlib (radiyallahu 'anhu)

Imams Ahmad and Abu Hatim Ar-Razi (rahimahumallah) said he **did** hear Hadith from Sayyiduna 'Amr ibn Taghlib (radiyallahu 'anhu). (Tuhfatut Tahsil, pg.85)

## **Conclusion**

These are just a few reasons and examples of the conflict of the Muhaddithun on this aspect of Hadith. This is absolutely normal and is no reason for concern. Each qualified Muhaddith/Faqih/Mujtahid is bound by his own personal findings.

### **The following conclusions are derived from the above:**

1. Difference of opinion on the authenticity of a Hadith is not a bad thing. Or else, our pious predecessors wouldn't have done so.
2. It is a fallacy to claim that there can be unanimous agreement on the classification of every single Hadith.

3. It is incorrect to utilize the classification of the latter (or even contemporary) scholars for the purpose of objecting to the views of the earlier Mujtahids (like the four Imams of fiqh)

Each of them have arrived at their conclusion in their own legitimate way, which should be respected.

My Esteemed Teacher, Al-Muhaddith Shaykh Muhammad ‘Awwamah (hafizhahullah) has repeatedly eluded the need for such tolerance in his books, especially in the book: Adabul Ikhtilaf and his footnotes on Tadribur Rawi.

4. When two opinions exist on any Hadith, each one being held by **reliable competent** (with an emphasis on these qualities; reliability & competency) scholars, there shouldn't be any coercion towards the view of oneself. Difference of opinion is a phenomenon that the ‘Ulama have lived with throughout time. Trying to change that is impractical.

May Allah Ta’ala grant us the proper understanding of the above, and may He protect the ummah from unnecessary intolerance and fanaticism in matters that are to be kept free of bigotry. Amin.

Engaging in unhealthy debate is a waste of valuable time.

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The following is the actual view of Shaykh Zafar Ahmed Uthmani on the Fatima bint Asad (ra) narration at hand from his *Maqalat Usmani* (2:292-7)<sup>19</sup>:

***Al-Tabarani narrated in al-Kabir and al-Awsat with a chain in which is Rawh ibn Salah, declared trustworthy by Ibn Hibban and al-Hakim and in whom there is weakness, and the remainder of its narrators are the narrators of the Sahih. I say: And the disagreement over his trustworthiness does not affect [the use of this narration as proof].***

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<sup>19</sup> Quotation from - <https://shorturl.at/dmADH>

This quotation is a proof that Shaykh Zafar Ahmed accepted the narration at hand and did not declare it weak overall. The weakness mentioned with regard to Rawh ibn Salah is not conclusive to all hadith scholars, or severe enough to declare all of his narrations to be weak. On the contrary, the narration he transmitted regarding Tawassul is at least good (Hasan/Jayyid) as shall be mentioned and demonstrated in due course below.

Note, the full name of Rawh ibn Salah with his ancestral lineage was mentioned by Imam Abu Ahmed al-Hakim (d. 378 AH) as follows in his *al-Asami wa'l-Kuna* (2/370)<sup>20</sup>:

1828 - أبو الحارث رَوْح بن صَلَاح بن سيابة بن عمرو بن أوس بن جهندم بن الحارث بن مالك بن

كعب، الحارثي، المذحجي، المصري

Meaning: “**Abul Harith Rawh ibn Salah ibn Siyaba ibn Amr ibn Aws ibn Jahdam ibn al Harith ibn Malik ibn Ka’b, al-Harithi, al-Madhaji, al-Misri.**”

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<sup>20</sup> Published by Dar al-Faruq, Cairo, 2015/1436 AH, with the editing of Abu Amr Muhammad ibn Ali al-Azhari.

# HAMDI ABDAL MAJID AND HIS CLAIM REGARDING AL-HAFIZ ABU AHMED IBN ADI

The two detractors quoted their authority, Hamdi Abdal Majid as-Salafi as saying the following on pp. 18-19:

Shaykh Ḥamdi ʿAbd al-Majīd al-Salafī answers the authentication of Rawhū bin Ṣalāḥ and says,

“As for Rawhū bin Ṣalāḥ who has been declared to be trustworthy by Ibn Ḥibbān and Hakim, then it is well known about both of them that they are mutasāhil ie lenient. He was declared to be weak by Ibn ʿAdiyy and Ibn Yūnus said he would narrate rejected narrations. Darāqutnī said he is weak in Ḥadīth and Ibn Mākūlā weakened him and **Ibn ʿAdiyy** said after transmitting two of this ḥadīth **he has many āhadīth** and some of them are abandoned.

Thus, **this is detailed criticism from the specialist critical analysts**, furthermore, his narrations are rejected and this is the case with this narration and when he is alone in reporting such ḥadīth they are rejected and cannot be used as evidence therefore, the ḥadīth is weak.” (Muʿajam<sup>21</sup> al-Kabīr (24:351-352), Cairo: Maktabah Ibn Taymiyyah, 1415H/1994)

## Reply:

The Jarh (disparaging remarks) mentioned from the early Hadith experts like Ibn Adi (d. 365 AH), al-Daraqutni (d. 385 AH) and what Ibn Makula (d. 475 AH) mentioned are not detailed criticism (Jarh mufassar) on Rawh ibn Salah as he claimed. What was ascribed back to Ibn Yunus is not conclusively proven to be from his original work as shall be demonstrated before the time of al-Hafiz ibn Hajar al-Asqalani.

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<sup>21</sup> This should be typed as Muʿjam and not Muʿajam.

Hamdi as-Salafi claimed the following about al-Hafiz ibn Adi in his footnote to *al-Mu'jam al-Kabir* (24/352) of Imam al-Tabarani:

وأما روح بن صلاح فهو وإن وثقه ابن حبان والحاكم فهما  
معروفان بالتساهل وقد ضعفه ابن عدي وقال ابن يونس : رويت  
عنه مناكير ، وقال الدارقطني : ضعيف في الحديث ، وقال ابن  
ماكولا : ضعفه ، وقال ابن عدي بعد أن خرج له حديثين : له  
أحاديث كثيرة في بعضها نكرة .

Hamdi Abdal Majid has erred in his claim about Ibn Adi when he said:

“**he has many āhadīth** and some of them are abandoned.”

Rather, Ibn Adi said the opposite as the two detractors had mentioned correctly on p. 11:

Imām Ibn ‘Adiyy brings under Rawhū bin Ṣalāh’s entry says, “*Weak.... **he does not have many hadīth narrated from (names of narrators) and some of them are rejected.***” *He also cites a few other reports under Rawhū’s biographical entry and says these two aḥadīth are unpreserved.*” (*al-Kāmil Fi’l Du‘afa’ al-Rijāl* (4:553-554 no.668), Riyādh: Maktabah al-Rushd, Edn. Māzin al-Sarsāwī).

Their own translation also mentioned that only a few of Rawh ibn Salah’s narrations are rejected as per Ibn Adi’s verdict, but that does not mean all of his narrations are rejected! As for their claim about al-Hakim and ibn Hibban being mutasahil (lenient) with regard to their tawthiq (praiseworthy accreditation) of Rawh, then this will be examined later on.

Note, the two detractors have not quoted Ibn Adi’s verdict in its full context. In the edition of *al-Kamil* (4/554) of Ibn Adi they referenced the key words were typed up as follows:



[قَالَ الشَّيْخُ: <sup>(١)</sup> وهذان الحديثان بإسناديهما ليسا بمحفوظين، ولعل اليبلاء فيه من عيسى هذا، فإنه <sup>(٢)</sup> ليس بمعروف، ولروح بن سيابة أحاديث ليست بالكثيرة عن ابن لهيعة، والليث، وسعيد بن أبي أيوب، ويحيى بن أيوب، وحيوة، وغيرهم، وفي بعض حديثه نكرة.

Meaning:

“The Shaykh (ibn Adi) said: “These two hadiths with their chains of transmission are not preserved, and perhaps the tribulation of this is due to Isa<sup>22</sup> who is not well known. As for Rawh ibn Siyaba<sup>23</sup> then he does not have many ahadith from Ibn Lahī’a, Layth, Sa’eed ibn Abi Ayyub, Yahya ibn Ayyub, Haywa and other than them, and in some of his hadiths there is rejection.”

Ibn Adi said in his note on Rawh in *al-Kamil* (4/553):

روح بن صلاح، ويقال له: ابن سيابة، وأظنه مصريا، ضعيف، يكنى أبا الحارث

Meaning: “**Rawh ibn Salah, it is said about him (that he is): Ibn Siyaba<sup>24</sup>, and I think he is Egyptian, da’eef (weak), and his kunya (agnomen) is Abul Harith.**”

This quotation from Ibn Adi does not also explain how he came to declare Rawh to be da’eef (weak) with some form of clarification and is thus an unexplained form of Jarh as shall be clarified with examples later on. Plus, Rawh is not from Egypt originally but from Mawsul in Iraq, and he travelled towards Egypt as al-Hafiz al-Dhahabi mentioned in his *Tarikh al-Islam*<sup>25</sup>:

<sup>22</sup> The sub narrator in the two chains of transmission that Ibn Adi mentioned, and his name is Isa ibn Salih the Muadhhiin in Egypt.

<sup>23</sup> This being Rawh ibn Salah.

<sup>24</sup> I have also seen it typed up with diacritical marks as Sayyaba and Sayaba.

<sup>25</sup> 17/160-161 (Tadmuriyya edition)

رَوْحُ بْنُ صَالِحِ بْنِ سَيَابَةَ بْنِ عَمْرٍو أَبُو الْحَارِثِ الْحَارِثِيُّ الْمَوْصِلِيُّ، ثُمَّ الْمِصْرِيُّ.

“

**Rawh ibn Salah ibn Siyaba ibn Amr Abul Harith al-Harithi, the (resident of) Mawsul, then Egyptian (based).**

This point that al-Dhahabi mentioned was also mentioned before his time by Ibn Yunus in his *Tarikh* (1/302). In fact, the two detractors mentioned that too on p. 14:

Hāfiẓ Ibn Ḥajr al-‘Asqalānī said under his entry,

“Ibn ‘Adiyy weakened him, Ibn Ḥibbān mentioned him in his *al Thiqāt*, al-Ḥākim said he was trustworthy and safe. **Ibn Yūnus mentioned in Tārīkh al-Ghurabā‘ he was from the people of Mosul and resided in Misr** and they narrate from him, and narrations which are rejected have been transmitted from him (ie he would narrate rejected narrations).

# AN EXAMINATION OF THE TYPE OF JARH UPON RAWH IBN SALAH AND WHY IT IS INVALID CRITICISM BASED ON RULES FROM PREVIOUS HADITH SCHOLARS AND ACCEPTED EVEN BY CERTAIN SALAFI WRITERS

In this section it will be demonstrated using quotations and examples from previous generations of Hadith scholars and contemporary Salafi writers that the Jarh (disparagement) mentioned about Rawh ibn Salah is of the type known as Jarh mubham (vague criticism). This may also be labelled as Jarh ghayr mufassar, that is, criticism that is not clearly explained using more definitive explanatory terminology about why the narrator at hand is unquestionably weak (da'eef).

Let us examine a quotation from a recognised expert on Ulum al-Hadith from the 7<sup>th</sup> century after Hijri by the name of **al-Hafiz Abu Amr ibn al Salah (d. 643 AH)** on this matter at hand. Ibn al-Salah mentioned the following in his famous Muqaddima also known as Ma'rifat anwa ilm al-Hadith (p. 106)<sup>26</sup>:

وَأَمَّا الْجَرْحُ فَإِنَّهُ لَا يُقْبَلُ إِلَّا مُفَسَّرًا مُبَيَّنَّ السَّبَبِ؛ لِأَنَّ النَّاسَ يَخْتَلِفُونَ فِي مَا يَجْرَحُ وَمَا لَا يَجْرَحُ، فَيُطَاقُ أَحَدُهُمُ الْجَرْحَ بِنَاءٍ عَلَى أَمْرٍ اعْتَقَدَهُ جَرَحًا وَلَيْسَ بِجَرْحٍ فِي نَفْسِ الْأَمْرِ، فَلَا بُدَّ مِنْ بَيَانِ سَبَبِهِ، لِيُنْظَرَ فِيهِ أَهْوَجْرَحُ أَمْ لَا، وَهَذَا ظَاهِرٌ مُقَرَّرٌ فِي الْفِقْهِ وَأُصُولِهِ.

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<sup>26</sup> The edition edited by the late Shaykh Nuruddin Itr (see his biography here - <https://www.darultahqiq.com/a-brief-biography-of-the-late-%e1%b8%a5anafi-muh%cc%a3addith-of-syria-shaykh-nur-al-din-%ca%bfitr/>)

وَذَكَرَ الْخَطِيبُ الْحَافِظُ أَنَّهُ مَذَهَبُ الْأَيْمَةِ مِنْ حُقَافِ الْحَدِيثِ وَنَقَادِهِ مِثْلَ الْبُخَارِيِّ، وَمُسْلِمٍ، وَغَيْرِهِمَا.  
وَلِذَلِكَ احْتَجَّ الْبُخَارِيُّ بِجَمَاعَةٍ سَبَقَ مِنْ غَيْرِهِ الْجُرْحُ هُمْ، كَعِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، وَكَاسِمَاعِيلَ  
بْنِ أَبِي أُوَيْسٍ، وَعَاصِمِ بْنِ عَلِيٍّ، وَعَمْرٍو بْنِ مَرْزُوقٍ، وَغَيْرِهِمْ.  
وَاحْتَجَّ مُسْلِمٌ بِسُوَيْدِ بْنِ سَعِيدٍ، وَجَمَاعَةٍ اشْتَهَرَ الطَّعْنُ فِيهِمْ، وَهَكَذَا فَعَلَ أَبُو دَاوُدَ السِّجِسْتَانِيُّ، وَذَلِكَ دَالٌّ  
عَلَى أَنَّهُمْ ذَهَبُوا إِلَى أَنَّ الْجُرْحَ لَا يَثْبُتُ إِلَّا إِذَا فُسِّرَ سَبَبُهُ، وَمَذَاهِبُ النَّقَّادِ لِلرِّجَالِ غَامِضَةٌ مُخْتَلِفَةٌ.  
وَعَقَدَ الْخَطِيبُ بَابًا فِي بَعْضِ أَخْبَارِ مَنْ اسْتُفْسِرَ فِي جُرْحِهِ، فَذَكَرَ مَا لَا يَصْلُحُ جَارِحًا، مِنْهَا عَنْ شُعْبَةَ أَنَّ قِيلَ  
". لَهُ: " لَمْ تَرَكَتَ حَدِيثَ فُلَانٍ؟ " فَقَالَ: " رَأَيْتُهُ يَرْكُضُ عَلَيَّ بِرِذْوَنِ، فَتَرَكَتُ حَدِيثَهُ

وَمِنْهَا: عَنْ مُسْلِمٍ بْنِ أَبِرَاهِيمَ أَنَّهُ سُئِلَ عَنْ حَدِيثِ إِبْرَاهِيمَ الْمُرِّيِّ، فَقَالَ: مَا تَصْنَعُ بِصَالِحٍ؟ ذَكَرُوهُ يَوْمًا عِنْدَ  
حَمَّادِ بْنِ سَلَمَةَ فَامْتَحَطَ حَمَّادٌ، وَاللَّهُ أَعْلَمُ.

قُلْتُ: وَلِقَائِلٍ أَنْ يَقُولَ: إِنَّمَا يَعْتَمِدُ النَّاسُ فِي جُرْحِ الرُّوَاةِ وَرَدَّ حَدِيثُهُمْ عَلَى الْكُتُبِ الَّتِي صَنَفَهَا أَيْمَةُ الْحَدِيثِ  
فِي الْجُرْحِ أَوْ فِي الْجُرْحِ وَالتَّعْدِيلِ، وَقَالَ مَا يَتَعَرَّضُونَ فِيهَا لِبَيَانِ السَّبَبِ، بَلْ يَفْتَصِرُونَ عَلَى مُجَرَّدِ قَوْلِهِمْ: " **فُلَانٌ**  
**ضَعِيفٌ**، وَفُلَانٌ لَيْسَ بِشَيْءٍ " وَنَحْوَ ذَلِكَ، أَوْ " هَذَا حَدِيثٌ ضَعِيفٌ، وَهَذَا حَدِيثٌ غَيْرُ ثَابِتٍ " وَنَحْوَ ذَلِكَ،  
فَاشْتَرَاطُ بَيَانِ السَّبَبِ يُفْضِي إِلَى تَعْطِيلِ ذَلِكَ، وَسَدِّ بَابِ الْجُرْحِ فِي الْأَغْلَبِ الْأَكْثَرِ.

وَجَوَابُهُ: أَنَّ ذَلِكَ، وَإِنْ لَمْ نَعْتَمِدْهُ فِي إِثْبَاتِ الْجُرْحِ وَالْحُكْمِ بِهِ، فَقَدْ اعْتَمَدْنَاهُ فِي أَنْ تَوَقَّفْنَا عَنْ قَبُولِ حَدِيثِ  
مَنْ قَالُوا فِيهِ مِثْلَ ذَلِكَ، بِنَاءً عَلَى أَنَّ ذَلِكَ أَوْقَعَ عِنْدَنَا فِيهِمْ رَيْبَةً قَوِيَّةً يُوجِبُ مِثْلَهَا التَّوَقُّفَ  
ثُمَّ مَنْ انْزَا حَتَّ عَنْهُ الرِّيبَةَ مِنْهُمْ يَبْحَثُ عَنْ حَالِهِ أَوْجِبَ التَّقَيُّمَ بِعَدَالَتِهِ قَبْلَنَا حَدِيثَهُ وَنَمْ نَتَوَقَّفُ، كَالَّذِينَ احْتَجَّ  
بِهِمْ صَاحِبَا الصَّحِيحَيْنِ وَغَيْرُهُمَا مَنْ مَسَّهُمْ مِثْلُ هَذَا الْجُرْحِ مِنْ غَيْرِهِمْ، فَافْتَهُمُ ذَلِكَ، فَإِنَّهُ مَخْلَصٌ حَسَنٌ، وَاللَّهُ  
أَعْلَمُ.

The above work has been translated fully into English,<sup>27</sup> and the above was translated as follows on pp. 82-83:

**Discrediting may not be accepted without a clear explanation** of the reason, because people disagree over what discredits and what does not. Sometimes a critic discredits someone on the basis of a matter that he believes to discredit, but which does not do so in reality. **He must explain his reason in order that it be seen whether it is discrediting or not.** This is clearly established in the fields of positive law and legal theory. The expert al-Khatib<sup>28</sup> said that it is the doctrine of the authorities of the experts and critics of hadīth, like Bukhari, Muslim and others. For that reason, Bukhari adduced as proofs the hadith of a number of transmitters whom others had previously discredited, like Ikrima - the slave of Ibn ‘Abbas (God be pleased with them) – Isma’il b. Abi Uways, Asim b. Ali, ‘Amr b. Marzuq and others. Muslim cited as proofs the hadīth of Suwayd b. Sa’id and a number of others who were widely impugned. Abu Dawud al-Sijistani did the same. **This indicates that they held the doctrine that discrediting is not established unless the reason for it is explained.**

The views of the critics of hadith transmitters [regarding discrediting] are obscure and contradictory. Al-Khatib composed a chapter containing some stories about those who were asked to explain why they discredited someone and gave invalid reasons for it. In one Shu’ba was asked, “Why did you forsake the hadith of X?” He said, “I saw him galloping on an old nag, so I rejected his hadith.” In another, Muslim b. Ibrahim was asked about the hadīth of al-Salih al-Murri. He said, “What can be done with Salih? One day they mentioned his name to Hammad b. Salama and Hammad blew his nose.” God knows best.

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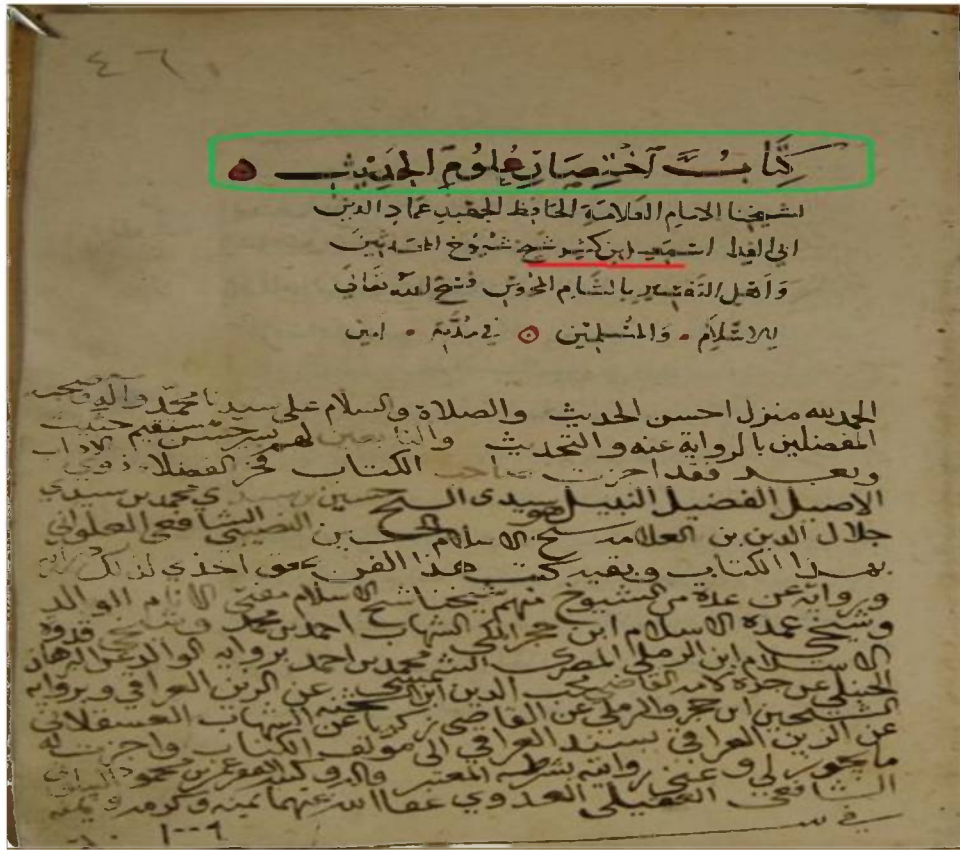
<sup>27</sup> Published in English under the title: An Introduction to the Science of the Hadith (Kitab Ma’rifat anwa ilm al-hadith), translated by Erik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

<sup>28</sup> Meaning al-Khatib al-Baghdadi (d. 463 AH).

What if someone says, “For discrediting transmitters and rejecting their hadīth, people rely on the books which the authorities in hadith wrote on impugning or on personality criticism in general (al-Jarh wa-l-Ta'dil), and rarely do these authorities venture to explain their reasons in them. Rather, they confine themselves merely to saying, ‘X is weak,’ ‘Y is nothing,’ and the like, or ‘This is a weak hadīth,’ ‘This is not a well-established hadīth,’ and the like. So, stipulating that the reason must be explained leads to the negation of [the value of their opinions] and to the invalidation of the discrediting in most cases”? The answer to this is that, even if we do not rely on these kinds of declarations to assert discreditation and pass judgement, we do rely upon them to the extent that we refrain from accepting the hadīth of those whom they say something like that about, on the basis that these declarations have sown in our mind doubts about the transmitters of the kind which necessitate hesitation. If the doubts of the authorities about a transmitter are removed by an investigation of his state which necessitates that we trust his integrity, we accept his hadīth without hesitation. This is the case of those whom the authors of the two Sahihs and others cite who were touched by this kind of discreditation from other critics. So, understand that, for it is a good counter-argument. God knows best.

The above work by Ibn al Salah was abridged by **Imam ibn Kathir (d. 774 AH)** under the title *Ikhtisar Ulum al-Hadith*. The following is an image of the title page from the Arif Hikmet library in Madina dated 764 AH which is a copy scribed from the actual time of Ibn Kathir:





Ibn Kathir said in his Ikhtisar:

وَيُعْرَفُ ضَبْطُ الرَّاويِ بِمُوَافَقَةِ الثِّقَاتِ لَفْظًا أَوْ مَعْنَى، وَعَكْسُهُ عَكْسُهُ، وَالتَّعْدِيلُ مَقْبُولٌ، ذَكَرَ السَّبَبُ (أَوْ لَمْ

لَاخْتِلَافِ النَّاسِ فِي يُذَكَّرُ؛ لِأَنَّ تَعْدَادَهُ يَطُولُ، فَقَبِلَ إِطْلَاقَهُ بِخِلَافِ الْجَرْحِ، فَإِنَّهُ لَا يُقْبَلُ إِلَّا مُفَسَّرًا

الْأَسْبَابِ الْمُفَسِّقَةِ، فَقَدْ يَعْتَقِدُ الْجَارِحُ شَيْئًا مُفَسِّقًا، فَيَضَعُهُ، وَلَا يَكُونُ كَذَلِكَ فِي نَفْسِ الْأَمْرِ أَوْ عِنْدَ غَيْرِهِ،

. فَلِهَذَا أُشْتُرِطَ بَيَانُ السَّبَبِ فِي الْجَرْحِ .

قَالَ الشَّيْخُ أَبُو عَمْرٍو: وَأَكْثَرُ مَا يُوجَدُ فِي كُتُبِ الْجَرْحِ وَالتَّعْدِيلِ "فُلَانٌ ضَعِيفٌ"، أَوْ "مَثْرُوكٌ"، وَنَحْوُ ذَلِكَ،

فَإِنْ لَمْ نَكْتَفِ بِهِ أَنْسَدَ بَابٍ كَبِيرٍ فِي ذَلِكَ .

وَأَجَابَ بَأَنَّا إِذَا لَمْ نَكْتَفِ بِهِ تَوْقَفْنَا فِي أَمْرِهِ، لِحِصُولِ الرَّيْبَةِ عِنْدَنَا بِذَلِكَ .

قُلْتُ) أَمَا كَلَامُ هَؤُلَاءِ الْأَئِمَّةِ الْمُنتَصِبِينَ لِهَذَا الشَّانِ، فَيَنْبَغِي أَنْ يُؤْخَذَ مُسَلِّمًا مِنْ غَيْرِ ذِكْرِ أَسْبَابٍ، وَذَلِكَ

لِلْعِلْمِ بِمَعْرِفَتِهِمْ، وَاطِّلَاعِهِمْ وَاضْطِلَاعِهِمْ فِي هَذَا الشَّانِ، وَاتِّصَافِهِمْ بِالْإِنصَافِ وَالِدَيَانَةِ وَالْخَيْرَةِ وَالنَّصْحِ، لَا

سِيَّمَا إِذَا أَطْبَقُوا عَلَى تَضْعِيفِ الرَّجُلِ، أَوْ كَوْنِهِ مَثْرُوكًا، أَوْ كَذَّابًا، أَوْ نَحْوِ ذَلِكَ .

فَالْمُحَدِّثُ الْمَاهِرُ لَا يَتَحَاجُّهُ فِي مِثْلِ هَذَا وَقْفَةٌ فِي مُوَافَقَتِهِمْ، إِصْدَقِهِمْ وَأَمَانَتِهِمْ وَنُصَحِهِمْ، وَهَذَا يَقُولُ

الشَّافِعِيُّ فِي كَثِيرٍ مِنْ كَلَامِهِ عَلَى الْأَحَادِيثِ "لَا يُثْبِتُهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ"، وَيَرُدُّهُ، وَلَا يُحْتَجُّ بِهِ، بِمُجَرَّدِ ذَلِكَ

وَاللَّهُ أَعْلَمُ .

أَمَا إِذَا تَعَارَضَ جَرَحٌ وَتَعْدِيلٌ، فَيَنْبَغِي أَنْ يَكُونَ الْجَرَحُ حِينَئِذٍ مُفَسَّرًا وَهَلْ هُوَ الْمُقَدَّمُ؟ أَوْ التَّرْجِيحُ بِالْكَثْرَةِ أَوْ

الْأَخْفَظِ؟ فِيهِ نِزَاعٌ مَشْهُورٌ فِي أُصُولِ الْفِقْهِ وَفُرُوعِهِ وَعِلْمِ الْحَدِيثِ وَاللَّهُ أَعْلَمُ . والصحيح: أن الجرح مقدم

مطلقا إذا كان مفسرا. والله أعلم

The above was translated into English by the KALEMAH ISLAMIC CENTER in Dubai, UAE where some courses were taught by Salafis. Between pp. 67-69 they translated the above as follows:

A transmitter comes to be recognised as accurate by comparison of his transmissions with the transmissions of reliable scholars known for precision and exactitude; in wording or meaning.

**Praise is accepted without the mention of the reason;** because it will be long to mention so it is accepted generally, **in opposition to criticism. For it is not accepted unless it is explained;** due to the differences of the people in it due to the reasons of wrong-doing, for the critic may believe that it is a matter that is wrong and weaken him, however it is not like this in reality, or to other than the critic; therefore, it was conditioned to mention the reason of the criticism.

Shaykh Abu 'Amr said: And the majority of what is found in the books of praise and criticism; so-and so is weak or Matruk and similar to this, so stipulating that the reason must be explained leads to the negation of [the value of their opinions] and to the invalidation of the discrediting in most cases? The answer to this is that, even if we do not rely on these kinds of declarations to assert discreditation and pass judgement, we refrain from accepting the hadith to be safe from any doubts.

I say: The statements of the scholars who are affiliated to this field, then it is necessary to take it even in absence of the mentioning of the reason; this is because of their knowledge [of this field], the reading, and expertise in this field, their sticking to justice, religiosity, insight and sincere advice, especially if they weaken a person, or state that he is matruk or a liar or similar to this. For verily the well-versed scholar of hadith will not .... In regards to these affairs due to their truthfulness, honesty and advice. Due to this al-Shafi'i said in many of his statements regarding hadith: it is not established amongst the people of hadith, they rejected it and did not rely upon it, due to this alone, and Allah knows best.

**If both criticism and praise are present then it is necessary for the criticism to be explained, then is it prioritised?** Or the criticism due to its number or precision? With regards to this there is a famous difference in Usul al-Fiqh and its sub-branches. **What is correct is that the criticism takes precedence if it is explained.** and Allah knows best.

The last paragraph clarified that a detailed form of Jarh<sup>29</sup> on a narrator is given precedence over general praise (ta'dil) on the same narrator. Ibn Kathir also clarified the ruling when the Jarh on a narrator is not clarified with some form of explanatory terminology as the opening paragraph above mentioned from him.

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<sup>29</sup> Jarh mufassar.

The two detractors mentioned the late Shaykh Zafar Ahmed Uthmani and here is his verdict on the type of Jarh which is not accepted in general if there also exists Ta'dil (praiseworthy remarks) on the same narrator. The following is from his *Qawā'id fi Ulum al-Hadith*.<sup>30</sup>

## CHAPTER 7

### **On the principles of invalidation<sup>31</sup> and validation<sup>32</sup> and their wordings, and the causes of invalidation.**

**VAGUE INVALIDATION (al-Jarh al-mubham)** is not accepted but it is accepted when it is about someone whom no one has validated.

Authentication may be accepted when it is vague without explanation of the reason, because the reasons may be too many and thus too onerous to mention. **As for invalidation, it is only accepted if it is explained and the reason for invalidation made clear**, since invalidation can result from a single reason which is not difficult to mention, and because people differ about the reasons for invalidation, and thus some of them will invalidate based on that which he believes is invalidation, but which in reality is not invalidation. For this reason, it is necessary that one explains the reason for invalidation so that it becomes clear as to whether it is critical or not.

Ibn as-Salah said,

‘This is obvious and confirmed in fiqh and in its principles, and al-Khatib mentioned that it is the school of the Imams among the Huffaz of hadith such as

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<sup>30</sup> Translated into English under the title: Underlying principles of the Sciences of Hadith (pp. 117-120). See - <https://turath.co.uk/publications/qawaid-fi-ulum-al-hadith-principles-hadith/>

<sup>31</sup> In Arabic the term is: Jarh (disparagement/invalidation).

<sup>32</sup> In Arabic the term is: Ta'dil (praiseworthy remarks/validation).

the two shaykhs<sup>33</sup> etc. For that reason, al-Bukhari used as proof a group of people whom others had invalidated such as 'Ikrimah and 'Amr ibn Marzuq, and Muslim used as proof Suwayd ibn Sa'id and a group of people about whom disparagement is well known, and Abu Dawud did similarly. This shows that they took the position that invalidation is not established unless the reason for it is explained.'

As-Sayrafi said, "It is the same when they say, 'So-and-so is a liar'; it must be explained because (linguistically) 'lying' may be used to mean 'being mistaken' such as when one says, 'Abu Muhammad lied; meaning 'he was mistaken.'"

Having regarded this verdict as correct, Ibn as-Salah then asked himself this question:

Someone may ask, "People only depend in their invalidation of narrators and rejection of their hadith upon the books compiled by the hadith critics. These (critics) rarely turn to explain the reasons [in their books] and only confine themselves to the bare statement, 'So-and-so is weak; or 'So-and-so is nothing' etc., or "This is a weak hadith, or 'a hadith which is not established' etc., and so stipulating that one explains the reason for invalidating someone would lead to paralysis in that activity and would close the door of invalidation in the great majority of cases"

Then, in short, he answered that question by saying:

Even if we do not rely on this in confirming the invalidation and passing judgement to that effect, we may rely on it in hesitating to accept the hadith of those about whom something like this is said, based on the fact that it creates a strong doubt within us the like of which requires us to hesitate. Later, if the doubt about him

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<sup>33</sup> Fn. 189 i.e., Imams al-Bukhāri and Muslim. They are referred to as the two Shaykhs (al-Shaykhayn). Ed.

leaves because of our investigation of his circumstances, we will accept his hadith without hesitation, such as the ones affected by such invalidation whom the authors of the two Sahih books and others used in proof. So, understand that, because it is a good way out (of that objection) (makhlās).

Thus, it is in *Tadrib ar-Rawi* and in *ar-Raf wa't-Takmil* transmitted from *Muqaddimah Ibn as-Salah*.

The upshot is that if no one considers a narrator as a trustworthy narrator, and one person invalidates him unclearly (mubham) then one hesitates to accept his hadith. If anyone regards him as a trustworthy narrator, then vague invalidation of him is not accepted, but on the contrary, it is vital that the reason for it be explained.

This is the meaning of what we have previously said, **that the person about whom there is disagreement (i.e., that person about whom there is both unclear validation and unclear invalidation) his hadiths are regarded as accepted (Hasan al-hadith).**

What is mentioned of the two (i.e., validation and invalidation) in the biographical dictionaries of narrators is predominantly thus, so that one accepts the validation but not the invalidation and his hadiths are used as proof. You have already learnt that their verdict of weakness or “he is nothing” or “entirely weak” (wahin bimar-rah) and other things, are all obscure invalidations, thus that has no effect on those whom anyone has authenticated and said that they are trustworthy narrators.

The Hafiz<sup>34</sup> said in the introduction to *al-Fath*, “Abd al-Malik ibn as-Sabbah al-Misma'i al-Basri was one of the companions of Shu'bah. Abu Hatim said, ‘capable

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<sup>34</sup> Meaning al-Hafiz ibn Hajar al Asqalani (d. 852 AH).



(salih)<sup>35</sup>; and the author of *al-Mizan* mentioned him and then transmitted from al-Khalili that he said about him, ‘Suspected of stealing hadith’; and this is an obscure invalidation.”

I say that they did not pay heed to this invalidation after Abu Hatim had declared him to be trustworthy narrator, and al-Bukhāri, Muslim and an-Nasa’i used him in proof.

‘And he said in the biographical notice on Sa’id ibn Sulayman al-Wasiti, “Abu Hatim said, ‘He was a reliable and trustworthy narrator’ but ‘Abdullah ibn Ahmad said narrating from his father, ‘He was someone who made many mistakes’; and ad-Daraqutni said, “They speak [critically] about him. I say that this ascription of weakness is obscure and is not accepted.” And the Hafiz inclined in *Sharh an-Nukhbah* and the introduction to *Lisan (al-Mizan)* to accepting obscure invalidation about those whom nobody considered trustworthy narrators, and he said,

Rather, the correct position is to provide details, so that if the invalidation is explained ‘while the condition is thus (i.e., some of them considered him a trustworthy narrator and others considered him invalid), then [the invalidation] is accepted, but if not, one acts by the validation. And the statement of those who give precedence to validation is to be interpreted on this basis. As for someone whose state is unknown and nothing is known about him apart from the verdict of one of the imams of hadith that he is weak, or abandoned (*matruk*), or dropped (*saqit*)<sup>36</sup> or that he is not used in proof and the like, then the verdict is according to his verdict and we do not require of him the explanation of that, since even if he explained it and it was nor a critical aspersion, ignorance of the state of that man would

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<sup>35</sup> Fn. 190 The term Salih here is a technical hadith term which means having the capability of being used as a proof (*salihun lil ihtijaj*) and not the lexical meaning of being upright. Ed.

<sup>36</sup> Fn. 191 *Saqit al-Ihtijaj*, his hadiths are dropped from making use as proof texts. Ed.

prevent us using him in proof; how can it not be so when he has been declared weak?

I say that it ought not to be accepted according to the one who uses as evidence an unknown narrator (mastur) of the three generations even if no one declared him to be a trustworthy. Invalidation does not affect [his standing] unless it is explained, since even if he explained it and it is not a critical aspersion, ignorance of his state does not prevent us from using him in proof.<sup>37</sup>

If there is both invalidation and validation for a narrator, which has precedence?

If both invalidation and validation are present for a narrator, then if they are both vague the validation is given precedence over the invalidation as we have seen before. If the invalidation is explained and the validation is vague the invalidation is given precedence. This is the most correct position according to the fuqaha and the jurists, and al-Khatib transmitted it from the dominant majority of the scholars. This is because the person who invalidates [the narrator] has extra knowledge which the one authenticating him has not discovered. If the validation is also detailed (mufassar) in that the person doing it says, “I know the reason which the person invalidating him has advanced, but the [narrator] has repented [taba] and his state became good”, then the validation is given precedence, as is implied in the Tadrib ar-Rawi.<sup>38</sup>

End of quotes.

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<sup>37</sup> Fn. 192 Because of the simple fact that he is from the earliest three generations. Ed.

<sup>38</sup> By Imam Jalaluddin al-Suyuti (d. 911 AH).

## Imam al-Nawawi (d. 676 AH) on Jarh ghayr mufassar in his Sharh on Sahih Muslim:

Imam Muslim ibn al-Hajjaj wrote an introduction (Muqaddima) to his Sahih. Imam al-Nawawi wrote a commentary to this Muqaddima and has left a beneficial point on Jarh ghayr mufassar (criticism on a narrator where the reasons are not adequately explained by certain hadith scholars from early times), and he has referred the reader to a set of examples from what the earlier Hadith master, al-Khatib al-Baghdadi (d. 463 AH) had recorded about a specific narrator. Imam al-Nawawi said in Sharh on Sahih Muslim (1/91):

وأما أبو عقيل فبفتح العين وبهية بضم الباء الموحدة وفتح الهاء وتشديد الياء وهي امرأة تروي عن عائشة أم المؤمنين رضي الله عنها قيل إنها سمتها بهية ذكره أبو علي الغساني في تقييد المهمل وروى عن بهية مولاها أبو عقيل المذكور واسمه يحيى بن المتوكل الصريري المدني وقيل الكوفي وقد ضعفه يحيى بن معين وعلي بن المدني وعمرو بن علي وعثمان بن سعيد الدارمي وابن عمارة والنسائي ذكر هذا كله الخطيب البغدادي في تاريخ بغداد بأسانيدِهِ عن هؤلاء فإن قيل فإذا كان هذا حاله فكيف روى له مسلم فجوابه من وجهين أحدهما أنه لم يثبت جرحه عنده مفسراً ولا يقبل الجرح إلا مفسراً<sup>39</sup> والثاني أنه لم يذكره أصلاً ومقصوداً بل ذكره استشهاداً لما قبله

<sup>39</sup> The words underlined means: “His criticism was not proven to him in detail, and criticism is not accepted unless it is explained in detail.”

The work entitled: *Explanation of the introduction to Sahih Muslim (Sharh Muqaddima Sahih Muslim)* of Imam al-Nawawi<sup>40</sup> mentioned the above in English as follows:

**“Abu ‘Aqil, the companion of Buhayyah,”** refers to Buhayyah, a woman who narrated *ahadith* from ‘A’ishah, the Mother of Believers. ‘A’ishah called her Buhayyah, as mentioned by Abu ‘Ali al-Ghassani in *Taqyid al-Muhmal*<sup>41</sup>.

Abu ‘Aqil, Buhayyah’s master, narrated from her. His name was **Yahya bin al-Mutawakkil ad-Darir** from Madinah or al-Kufah. **Yahya bin Ma’in considered him a weak narrator, as well as ‘Ali bin al-Madini, ‘Amr bin ‘Ali, ‘Uthman bin Sa’id ad-Darimi, Ibn ‘Ammar, and an-Nasa’i. This is mentioned by al-Khatib al-Baghdadi in *Tarikh Baghdad*, and he provided the *isnad* for their opinions.**

One may ask why Muslim reported from him if he was a weak narrator. The answer is from two angles: First, **the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism.** The second is that this narration was merely used to support the previous one.” (end of quote).

Now it is important to mention what al-Khatib al-Baghdadi recorded with his chains of transmission regarding the named Yahya ibn al-Mutawakkil Abu Aqil ad-Darir in his *Tarikh Baghdad*<sup>42</sup> with highlighting of the 6 names that al-Nawawi mentioned above. Al-Khatib recorded the following in his *Tarikh*:

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<sup>40</sup> See p. 87 of the English translation published by Creed publishing company, 1<sup>st</sup> edition, 2016 CE.

<sup>41</sup> See a later chapter regarding this work and a reply to Abu Khuzaimah Imran Masoom.

<sup>42</sup> *Tarikh Baghdad* (16/164, Bashhar Awwad Ma’ruf edition).

**7401-** يحيى بن المتوكل أبو عقيل الضير كوفي قدم بغداد، وحدث بها عن : جُميعة، وعن القاسم

بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ .

روى عنه : عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَيَزِيدُ بْنُ هَارُونَ، وَأَبُو نَعِيمِ الْفَضْلِ بْنُ دُكَيْنٍ، وَأَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَسَعِيدُ بْنُ سُلَيْمَانَ سَعْدَوِيه، وَعَمْرُو بْنُ عَوْنٍ، وَمُحَمَّدُ بْنُ بَكَارِ بْنِ الرِّيَانِ، وَعَلِيُّ بْنُ الْجَعْدِ، وَمُحَمَّدُ بْنُ جَعْفَرِ الْوَرَكَانِيِّ، وَبِشْرُ بْنُ الْوَلِيدِ الْكَنْدِيِّ، وَأَبُو الرَّبِيعِ الزَّهْرَانِيُّ .

(4662) - [16 : 164] أَخْبَرَنَا الْحَسَنُ بْنُ غَالِبِ الْمُقَرِّيِّ ، قَالَ : أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ ، قَالَ : حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ ، قَالَ : حَدَّثَنَا أَبُو عَقِيلٍ ، عَنْ جُمَيْعَةَ ، قَالَتْ : سَمِعْتُ عَائِشَةَ ، تَقُولُ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ أَنْ تُرَى الْمَرْأَةُ لَيْسَ بِيَدَيْهَا أَنْزُ الْحِنَاءِ وَالْخِضَابِ أَخْبَرَنَا أَبُو نَعِيمِ الْحَافِظُ ، قَالَ : حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ النَّضْرِ الْعَطَّارُ ، قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَثْمَانَ بْنِ أَبِي شَيْبَةَ ، قَالَ : سَأَلَ عَلِيَّ ابْنَ الْمَدِينِيِّ ، وَأَنَا أَسْمَعُ ، عَنْ أَبِي عَقِيلِ يَحْيَى بْنِ الْمُتَوَكِّلِ ، فَقَالَ : ذَلِكَ عِنْدَنَا ضَعِيفٌ ، وَكَانَ مَنْزِلُهُ بِبَغْدَادٍ أَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدِ الْمَالِكِيِّ ، قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَثْمَانَ الصَّفَّارُ ، قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرَانَ الصَّمِيرِيُّ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَلِيِّ ابْنِ الْمَدِينِيِّ ، قَالَ : وَسَأَلْتَهُ ، يَعْنِي : أَبَاهُ ، عَنْ أَبِي عَقِيلِ يَحْيَى بْنِ الْمُتَوَكِّلِ فَضْعَفَهُ أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ الْأَشْمَانِيِّ ، قَالَ : سَمِعْتُ أَبَا الْحَسَنِ أَحْمَدَ بْنَ مُحَمَّدِ بْنِ عَبْدِ دُوسِ الطَّرَائِفِيِّ ، يَقُولُ : سَمِعْتُ عَثْمَانَ بْنَ سَعِيدِ الدَّارِمِيِّ ، أَبَا سَعِيدٍ يَقُولُ : قُلْتُ لِيَحْيَى بْنِ مَعِينٍ : فَأَبُو عَقِيلِ يَحْيَى بْنُ الْمُتَوَكِّلِ؟ قَالَ : لَيْسَ بِهِ بَأْسٌ .

قَالَ أَبُو سَعِيدٍ : هُوَ ضَعِيفٌ دَفَعَ إِلَيَّ أَبُو الْحَسَنِ بْنُ رِزْقِيهِ أَصْلَ كِتَابِهِ الَّذِي سَمِعَهُ مِنْ مَكْرَمِ بْنِ أَحْمَدِ الْقَاضِي ، فَتَقَلَّمْتُ مِنْهُ .

ثُمَّ أَخْبَرَنَا الْأَزْهَرِيُّ ، قِرَاءَةً ، قَالَ : أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَثْمَانَ بْنِ يَحْيَى ، قَالَ : أَخْبَرَنَا مَكْرَمٌ ، قَالَ : حَدَّثَنِي يَزِيدُ بْنُ الْهَيْثَمِ الْبَادَا ، قَالَ : سَمِعْتُ يَحْيَى بْنَ مَعِينٍ ، يَقُولُ : أَبُو عَقِيلِ رَوَى عَنْ جُمَيْعَةَ ، كَانَ بِبَغْدَادٍ ضَعِيفٌ أَخْبَرَنَا الْقَاضِي أَبُو الْعَلَاءِ الْوَاسِطِيُّ ، قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُوسَى

الْبَابَسِيرِيِّ بَوَاسِطٍ ، قَالَ : أَخْبَرَنَا أَبُو أَمِيَةِ الْأَحْوَصِ بْنُ الْمَفْضَلِ بْنُ غَسَّانِ الْغَلَابِيِّ ، قَالَ : قَالَ أَبِي : قَالَ أَبُو زَكْرِيَا : أَبُو عَقِيلِ كُوفِي مَاتَ فِي مَدِينَةِ أَبِي جَعْفَرٍ ، مُنْكَرُ الْحَدِيثِ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ ، قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَبَّاسِ ، قَالَ : أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدِ بْنِ مَرَابَا ، قَالَ : حَدَّثَنَا

عَبَّاس، قَالَ : سَمِعْتُ يَحْيَى يَقُولُ : أَبُو عَقِيلٍ صَاحِبُ بَهْمِيَّةِ اسْمِهِ يَحْيَى بْنُ الْمُتَوَكِّلِ، لَيْسَ حَدِيثُهُ بِشَيْءٍ أَخْبَرَنَا الْبَرْقَانِيُّ، قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ خَمِيرٍ وَهُوَ الْهَرَوِيُّ، قَالَ : أَخْبَرَنَا الْحُسَيْنُ بْنُ إِدْرِيسَ، قَالَ : سَمِعْتُ ابْنَ عَمَّارٍ، يَقُولُ : أَبُو عَقِيلٍ صَاحِبُ بَهْمِيَّةِ، وَبَهْمِيَّةٌ لَيْسَ بِحُجَّةٍ أَخْبَرَنَا ابْنُ الْفَضْلِ، قَالَ : أَخْبَرَنَا عَثْمَانُ بْنُ أَحْمَدَ الدَّقَاقِ، قَالَ : حَدَّثَنَا سَهْلُ بْنُ أَحْمَدَ الْوَاسِطِيِّ، قَالَ : حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ، قَالَ : وَأَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ فِيهِ ضَعْفٌ شَدِيدٌ، وَقَدْ سَمِعْتُ ابْنَ دَاوُدَ، وَأَبَا الْوَلِيدِ يُحَدِّثَانِ عَنْهُ أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الرَّزَّازِ، قَالَ : أَخْبَرَنَا أَبُو عَلِيٍّ ابْنُ الصَّوَّافِ، قَالَ : حَدَّثَنَا بَشْرُ بْنُ مُوسَى، قَالَ : حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ : وَأَبُو عَقِيلٍ صَاحِبُ بَهْمِيَّةٍ هُوَ ضَعِيفٌ، اسْمُهُ يَحْيَى بْنُ الْمُتَوَكِّلِ أَخْبَرَنَا الْبَرْقَانِيُّ، قَالَ : أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدِ بْنِ سَعْدٍ، قَالَ : حَدَّثَنَا عَبْدُ الْكَرِيمِ بْنُ أَحْمَدَ بْنِ شَعِيبِ النَّسَائِيِّ، قَالَ : حَدَّثَنَا أَبِي، قَالَ : يَحْيَى بْنُ الْمُتَوَكِّلِ أَبُو عَقِيلٍ يَرُوي عَنْ بَهْمِيَّةٍ ضَعِيفٌ أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ السَّمْسَارِ، قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَثْمَانَ الصَّفَّارِ، قَالَ : حَدَّثَنَا عَبْدُ الْبَاقِي بْنُ قَانِعٍ، أَنَّ أَبَا عَقِيلٍ يَحْيَى بْنَ الْمُتَوَكِّلِ مَاتَ فِي سَنَةِ سَبْعٍ وَسِتِينَ وَمِائَةٍ

Here are the examples of Jarh that al-Nawawi referred to about Yahya ibn al-Mutawakkil Abu Aqil ad-Darir in tabular format and considered to be of the type that is not detailed (Jarh ghayr mufassar), and thus not always acceptable, especially if there is also Ta'dil (praise) on the specific narrator:

| NAME OF HADITH CRITIC (JARIH)          | TYPE OF JARH MENTIONED                         |
|--|--|
| Ali ibn al Madini                      | ذَٰكَ عِنْدَنَا ضَعِيفٌ – That with us is weak |
| Abu Sa'eed Uthman ibn Sa'eed al-Darimi | هُوَ ضَعِيفٌ – He is weak                      |
| Yahya ibn Ma'een                       | ضعيف – Weak. Also:                             |

|                      |   |
|----------------------|---|
|                      | His hadiths are not of anything<br>- كَيْسَ حَدِيثُهُ بِشَيْءٍ                                |
| Ibn Ammar            | These are not a Hujja (authoritative proof)<br>- لَيْسَ هَؤُلَاءِ بِحُجَّةٍ                   |
| Abu Hafs Amr ibn Ali | In him is severe weakness.<br>Also:<br>He is weak<br>- فِيهِ ضَعْفٌ شَدِيدٌ<br>- هُوَ ضَعِيفٌ |
| Al-Nasa'i            | Weak<br>- ضَعِيفٌ   |

Hence, all of the above examples of Jarh according to Imam al-Nawawi on Yahya ibn al Mutawakkil are in his own words: **“the criticism of this narrator was not detailed, and Muslim only accepted detailed criticism.”**

Meaning, these expressions of disparagement are non-explained (Jarh ghayr mufassar) and thus not always sufficient to accept, especially if there is also Ta'dil (praise) mentioned about the same narrator. This rule should now be applied to Rawh ibn Salah. Here are the expressions of Jarh and Ta'dil recorded about Rawh as mentioned in the *Lisan al-Mizan*<sup>43</sup> of al-Hafiz ibn Hajar al-Asqalani:

**- 3165 روح بن صلاح المصري , يقال له: ابن سيابة [أبو الحارث]**

**ضعفه ابن عدي يكنى أبا الحارث.**

**وقد ذكره ابن حبان في الثقات.**

**وقال الحاكم: ثقة مأمون.**

<sup>43</sup> 3/480 (Abdal Fattah Abu Ghudda edition).



أخبرنا محمد بن عبد السلام وزينب بنت عمر، عَن أَبِي رُوْح [ص:481] والمؤيد وزينب قال أبو رُوْح: أخبرنا تميم , وقال المؤيد: أخبرنا أبو عبد الله الفراوي وقالت زينب: أخبرنا إسماعيل بن أبي القاسم , قالوا: أخبرنا عمر بن مسرور , أخبرنا إسماعيل بن نجيد , حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبُوشَنجِي , حَدَّثَنَا رُوْحُ بْنُ صَالِحٍ , حَدَّثَنَا مُوسَى بْنُ عَلِيٍّ، عَن أَبِيهِ، عَن عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الحسد في اثنتين رجل آتاه الله القرآن فقام به وأحل حلاله وحرّم حرامه ورجل آتاه الله مالا فوصل منه أقرباءه ورحمه وعمل بطاعة الله تَمَنَّى أَنْ يَكُونَ مِثْلَهُ.

ومن يكن له أربع فلا يضره ما زوي عنه من الدنيا: حسن خليقة وعفاف وصدق حديث وحفظ أمانة.  
 مات رُوْح سنة 233. انتهى.

ذكره ابن يونس في تاريخ الغرباء فقال: من أهل الموصل قدم مصر وحدث بما رويت عنه من أكبر ثم ذكر وفاته ونسبه ابن صلاح بن سيابة بن عمرو الحارثي.

وقال الدارقطني: ضعيف في الحديث.

وقال ابن ماكولا: ضعفه سكن مصر.

وقال ابن عدي بعد أن أخرج له حديثين: له أحاديث ليست بالكثيرة وفي بعضها نكرة.

Here follows just the Jarh mentioned above from Ibn Hajar and al-Dhahabi originally from his Mizan al-I'tidal in tabular format so that the reader can easily compare and contrast the type of Jarh mentioned upon Rawh ibn Salah, and the above example of Yahya ibn al-Mutawakkil Abu Aqil ad-Darir.

| NAME OF HADITH CRITIC (JARIH)                | TYPE OF JARH MENTIONED                                 |
|--|--|
| Ibn Adi (in his al-Kamil fi'l Du'afa, 4/553) | ضعيف – Weak<br>له أحاديث ليست بالكثيرة وفي بعضها نكرة: |

|  |   |
|--|---|
|  | He does not have many ahadith and in some of his hadiths there is rejection.  |
| Al-Daraqutni (in his al-Mu'talif wa'l Mukhtalif, 3/1377)   | ضعيف في الحديث – Weak in Hadith   |
| Ibn Yunus (in his Tarikh al-Ghuraba)   | من أهل الموصل قدم مصر وحدث بها رويت عنه مناكير<br>From the people of Mawsul (in Iraq) and set forth to Miṣr (Egypt) and they narrate from him, and <u>narrations which are rejected have been related from him<sup>44</sup></u> |
| Ibn Makula (in his al-Ikmāl Fī Raf' a al-Irtiyāb 'Ann Mu'talif Fī al-Asmā wal-Kunā wa'l-Ansāb, 5/15) | ضعفوه سكن مصر – They weakened him and he settled in Egypt   |

If one compares all of the above statements of Jarh (disparagement) to the example given by Imam al-Nawawi (i.e., Yahya ibn al-Mutawakkil) then it becomes clear that the apparent Jarh on Rawh ibn Salah is not detailed criticism (Jarh mufassar), with clear cut explanation on why he is said to be weak in some acceptable way. Thus, it is not absolutely proven that he is an outright weak narrator. At worst some of the scholars have said the Jarh on Rawh is merely a type of mild weakness which means that utilizing the praise (ta'dil) on him may lead to some of his transmitted hadiths to be deemed to be at least Hasan/Jayyid (good).

Indeed, some of the scholars like al-Hafiz Nuruddin al-Haythami (d. 807 AH) have determined this for Rawh ibn Salah in his *Majma al-Zawa'id* as shall be demonstrated later on. This is something the two detractors failed to realise and mention in their article.

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<sup>44</sup> The underlined wording is not proven from Ibn Yunus as shall be demonstrated later.

Let us now mention quotes related to vague criticism that contemporary Salafis have mentioned from earlier examples. The detractors being responded to held the opinion that the Jarh on Rawh ibn Salah is not vague (mubham), but detailed criticism (mufassar), despite the fact they failed to provide valid examples using expressions used by previous Hadith scholars to suggest it was detailed criticism. On p. 27 the two detractors said the following:

G.F. Ḥaddād has also attempted to authenticate this report while relying on the works of Maḥmūd Sa‘īd Mamduḥ and Muḥammad bin ‘Alawī al-Malikī. He pushes the line of argument of Maḥmūd Sa‘īd Mamduḥ that the criticism is undetailed which is laughable as we have shown in this discourse. The Sūfī Aḥmad Daḥlān has also attempted to authenticate this report as does al-Ḥabīb al-Jifrī.

The central argument of the detractors is that Rawhū is differed over and that the criticism levied against him is not detailed but rather general and therefore we take the general praise and authentication of him.

Rather, the last laugh is on those who can demonstrate with examples that the Jarh on Rawh ibn Salah is of the unclear type (Jarh mubham), and this has been proven with what Imam al-Nawawi mentioned specifically. These individuals violated this rule of not taking the invalid type of Jarh despite some of their figure heads doing this with other narrators. They have let their desires (hawā) overwhelm the justice required to grade a narrator when all the required quotations are scrutinized after their presentation in their correct context. What they referred to about GF Haddad was mentioned here - <http://hadithproofsfortawassul.blogspot.com/2005/11/after-death-of-fatima.html>

Quote:

*Mamdoh (p. 149-150) noted that although Albàni in his Silsila Da'ifa (1:32-33) claims it is a case of explicated discreditation (jarh mufassar) yet he himself declares identically-formulated discreditation cases as unexplicated and therefore unacceptable in two different contexts!*

The late Shaykh Abdullah al-Ghumari (d. 1993) was quoted by the two detractors when he accepted the authenticity of the Fatima bint Asad (ra) narration. What is pertinent to mention is that Shaykh al-Ghumari also knew of the problematic nature that the likes of al-Albani and Hamdi Abdal Majid used to reject certain narrations linked to Tawassul. Shaykh al-Ghumari said the following about al-Albani<sup>45</sup> and Hamdi Abdal Majid:

To get to the point, I declare that Shaikh Al-Albani, may Allah forgive him, is a man who is motivated by ulterior purposes and desire. If he sees a hadith or a report (athar) that does not accord with his persuasion he straightway proceeds to foist it off as weak (da'if) . By using guile and deception he prevails upon his readers that he is right; whereas, he is wrong. Rather, he is a sinner and a hoodwinker. By such duplicity he has succeeded in misguiding his followers who trust him and think that he is right. One of those who has been deceived by him is Hamdi al-Salafi (9)who edited al-Mu'jam al-Kabir. He had the impudence to declare a rigorously authentic hadith weak (da'if) because it did not go along with his sectarian dogmas just as it did not concur with the persuasion of his teacher (Shaikh) . The proof of that is that what he says about the hadiths being weak is just what his Shaikh says.

This being the case, I wished to present the real truth of the matter and to expose the falsity of the claims of both the deceiver [Al-Albani] and the deceived [Hamdi al-Salafi].

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<sup>45</sup> See here - <http://hadithproofsfortawassul.blogspot.com/2005/11/hadith-2-abdullah-al-ghumaris-reply-to.html>

# **AN EXPLANATION OF THE PRINCIPLE: “JARH IS GIVEN PRECEDENCE OVER TA’DIL”- BY SHAYKH ABDAL HAYY AL-LAKNAWI**

The following piece is by one of the leading scholars of India in his time known as **Shaykh Abdal Hayy al-Laknawi** (d. 1304 AH). It is with regard to a principle in the Science of Hadith (Ulum al-Hadith) dealing with the issue of when the Jarh (disparagement) on a Hadith narrator is actually given precedence over Ta’dil (praise) of the same narrator at hand. It was discussed by al-Laknawi in his *Al-Raf‘ wa l-Takmīl fi l-Jarh wa l-Ta’dīl*, and was translated by Shaykh Zameelur Rahman from England. With his permission the following has been posted here as this issue has been misunderstood and misapplied in this age just as it was in the time of al-Laknawi by certain quarters claiming to have knowledge of Hadith.

## **Quote:**

When Jarh (narrator-criticism) and Ta’dīl (narrator-accreditation) conflict with regards to a single narrator[1], in that some have criticised him and others have accredited him[2], then there are three views about this:

The first is that the Jarh is given precedence unconditionally, even if the Mu’addils (issuers of Ta’dīl) are more numerous. Al-Khatīb related this from the majority of the scholars, and Ibn al-Salāh, Fakhr al-Dīn al-Rāzī, al-Āmidī and other Usūlis considered it correct, because the Jārih (issuer of Jarh) has greater knowledge which the Mu’addil did not comprehend, and because the Jārih concedes to the Mu’addil that which he reported of his apparent condition, except that he is explaining a concealed matter hidden to the Mu’addil.

The second is if the number of Mu‘addils is more, Ta‘dīl will be given precedence, which Al-Khatīb related in *al-Kifāyah* as well as the author of *al-Mahsūl*, because the large number of Mu‘addils strengthens their case and the small number of Jārihs weakens their report. Al-Khatīb said: “This is an error from the one who supposed it, because even if the Mu‘addils are numerous, they did not express negation of what the Jārihs reported, and were they to express that, it would be a false testimony of negation.”

The third is that the Jarh and Ta‘dīl conflict, so neither of them will be preponderant except by something that makes it preponderant. Ibn al-Hājjib related this.

This is how al-‘Irāqī explained it in *Sharh al-Alfiyyah* and al-Suyūṭī in *al-Tadrīb* and others.

I say:

The foot of many of the scholars of our age has slipped with regards to what has been established by the verifying scholars that “Jarh is given precedence over Ta‘dīl,” due to their ignorance of the conditions and qualifications [of this principle], as a result of their false supposition that Jarh unconditionally – whichever Jarh it may be, from whichever Jārih it may be, with regards to whichever narrator it may be – is given precedence over Ta‘dīl unconditionally – whichever Ta‘dīl it may be from whichever Mu‘addil it may be with regards to whichever narrator it may be.

The matter is not as they suppose.

In fact, the principle of giving precedence to Jarh over Ta‘dīl is limited to when the Jarh is explained (mufassar)[3], as unexplained (mubham) Jarh is absolutely unacceptable in the correct view, so it cannot oppose Ta‘dīl even when it (i.e. Ta‘dīl) is unexplained.

This is proven by [the fact] that the Usūlis discuss the issue of unexplained Jarh and they give preference to [the view of] the unacceptability of unexplained [Jarh], and shortly after or shortly before that they mention the principle of Jarh conflicting with Ta'dīl and the precedence of Jarh over Ta'dīl. This proves that their intent in this discussion is explained Jarh, not unexplained, since there is no sense to a conflict between the unacceptable and acceptable in the view of sensible people.

This is supported by:

The statement of al-Suyūṭī in *Tadrīb al-Rāwī*:

When an explained Jarh and Ta'dīl combine in a narrator, Jarh is given precedence, even if the number of Mu'addils is more. This is most correct in the view of the jurists and Usūlis.

And the statement of Hāfiz Ibn Hajar in *Nukhbat al-Fikar* and its commentary *Nuzhat al-Nazar*:

Jarh is given precedence over Ta'dīl. A group have expressed this unconditionally, but its [true] context is in making a distinction, which is that it [i.e. the Jarh] emerged in an explained manner from one who is knowledgeable of its causes, because if it was unexplained it will not discredit the one whose reliability is established [via Ta'dīl]. And if it was to emerge from one who is not knowledgeable of its causes, it will also not be considered. If [the narrator] has no Ta'dīl, it [i.e. Jarh] will be accepted [even if] the cause is unexplained. [4]

And the statement of al-Sindī in *Sharh Sharh Nukhbat al-Fikar* called *Im'ān al-Nazar*:

Here there are two principles: First, when Jarh and Ta'dīl conflict, Jarh will be given precedence. It was said: If the Mu'addils are more numerous, Ta'dīl will be given precedence. And it was said: Neither of them will be given preference except with

something that makes it preponderant. Second, the majority of the Huffāz adopt the view of accepting Ta'dīl without mention of the cause, and the rejection of Jarh except with mention of the cause. The reverse has been opined, and it was said: the cause of both of them must be explained. The author [Hāfiz Ibn Hajar al-'Asqalānī] gave preference in both principles to the first view and he built one principle on the other, the outcome of which is: **Jarh being given precedence over Ta'dīl is restricted to when it is explained. Hence, it is understood from his speech that when Jarh is not explained, Ta'dīl will be given precedence.**

And the statement of al-Sakhāwī in *Sharh al-Alfiyyah*:

The principle of Jarh having precedence over Ta'dīl ought to be qualified by [the condition] that they are both explained. When they conflict without explanation [of either of them], Ta'dīl will be given precedence. Al-Mizzī and others stated this.

And the statement of al-Nawawī in *Sharh Sahīh Muslim*:

Critics have objected to [Imām] Muslim for his transmission in his Sahīh from a group of weak narrators. There is no blame on him for [doing] that. Its answer is from [a number of] angles, mentioned by Ibn al-Salāh. One of them is that that is with regards one who is weak according to others and trustworthy according to him. It will not be said, "Jarh is given precedence over Ta'dīl". because that is in the [situation] when Jarh is established with an explained cause. as otherwise Jarh will not be accepted when it is not so.

And the statement of Hāfiz Ibn Hajar in the introduction to *Lisān al-Mizān*:

When the scholars differ over the Jarh of a man and his Ta'dīl, the right [approach] is to make distinctions. When the case is such, if the Jarh is explained, it will be accepted. Otherwise, Ta'dīl will be acted upon. As for one who is not known, and nothing is known about him besides the statement of an imām from the imāms of hadīth that he is weak or abandoned and the like of that, the [correct] view is what he said, and we will not demand an explanation of that from him. Hence, the



subject of their statement that Jarh will not be accepted except [when it is] explained is with regards to the one who is differed upon in terms of his accreditation and criticism.

The upshot is:

That which the words of the trustworthy ones indicate, and which the statements of the firm one's attest, is that if there is explained Ta'dīl and Jarh with respect to one narrator, Ta'dīl will be given precedence. And likewise, if there is unexplained Jarh and explained Ta'dīl, Ta'dīl will be given precedence. [Giving precedence to Jarh is only when it is explained, regardless of whether the Ta'dīl is unexplained or explained](#). Preserve this for **it will save you from slipping and from confusion, and will protect you from humiliation and argumentation**.

*Al-Raf' wa l-Takmīl fi l-Jarh wa l-Ta'dīl*, Maktabah Ibn Taymiyyah, pp. 54-9

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[1] Meaning, in such a way that it is not possible to reconcile between them. When it is possible to reconcile between them, then there is no real conflict. For example, if the Jarh of a narrator was due to poor memory that he suffered at the end of his life, while his Ta'dīl was based on his reliability before that, his narrations before old age will be accepted and his narrations after old age will not be accepted. In this example there is no real conflict between the Jarh and the Ta'dīl.[2] If on the other hand the Jarh and Ta'dīl are from the same scholar, then his final word on the narrator will be the one that is considered.

[3] Jarh may be unexplained (Mubham) or explained (Mufassar). Examples of Jarh Mubham (unexplained Jarh) are: “weak”, “unacceptable” and “unknown.” Examples of Jarh Mufassar (explained Jarh) are: “liar,” “one with poor memory” and “frequently erring”.

[4] Based on this and other passages, the correct view can be summarised in the following rule of thumb: [“Jarh Mufassar is given precedence over Ta'dīl Mubham,](#)

which is given precedence over Jarh Mubham, which is given precedence over the absence of Ta'dil."

In other words, for a narrator whose Ta'dil was made, Jarh will only be accepted when it is Mufassar (explained). If it is not Mufassar, it will be rejected. If there is no Ta'dil of the narrator, Jarh will be accepted regardless of it being Mufassar or Mubham (unexplained).<sup>46</sup>

## **Al-Albani and his rejection of unexplained criticism (Jarh ghayr mufassar) of some narrators**

### **1) Al-Albani's rejection of al-Daraqutni's view that a narrator known as Miskin Abu Fatima is da'eef (weak):**

Al-Albani mentioned a Hadith which he declared to have a good (jayyid) chain of transmission in his *Silsilatul Ahadith al-Sahihah* (7/1040). Under this narration he mentioned the following about the narrator known as Miskin Abu Fatima (7/1042) by quoting from al-Hafiz ibn Hajar al-Asqalani's *Lisan al-Mizan* (6/28-29, Hyderabad edition):<sup>47</sup>

وأنه ذكره في كتابه: "اللسان" مختصراً جداً، فقال (28/6 - 29) :

"مسكين أبو فاطمة، عن التمار بن يزيد، وعنه العباس بن الوليد النرسي. قال الدراقطني: ضعيف الحديث."

فأقول: هذا تضعيف غير مفسر، فأخشى أن يكون نحو تضعيف أبي حاتم الذي بينت وهاءه. والله أعلم.

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<sup>46</sup> See it here: [An Explanation of the Principle. "Jarh is Given Precedence over Ta'dil"](#)

<sup>47</sup> See it also in the edition of *Lisan al-Mizan* (8/49, no. 7700) with corrections by the late Shaykh Abdal Fattah Abu Ghudda (d. 1997 CE).

The important points for this discussion are where al-Daraqutni said that Miskin Abu Fatima is: **“Da’eef (weak) in Hadith.”**<sup>48</sup> Al-Albani said straight after this Jarh by al-Daraqutni:

“I say: **This is a weakening that is not explained**, so I am afraid that it will be towards the way Abu Hatim weakened him, which i showed what it is like (in terms of weakness). Allah knows best.”

This indicates al-Albani did not accept al-Daraqutni’s Jarh upon Miskin Abu Fatima where he used the term: ‘Da’eef’ (weak), because according to him this is an unexplained type of disparagement (Jarh). This is a categorical proof that al-Albani rejected al-Daraqutni’s weakening of Miskin Abu Fatima but did not apply the same principle when it came to Rawh ibn Salah<sup>49</sup> who was weakened by al-Daraqutni using the same form of expression as used on Miskin!

## 2) Al-Albani’s rejection of Ibn Hazm’s view that a narrator known as Talq ibn Ghannam<sup>50</sup> is da’eef (weak):

In his *Irwa al-Ghalil* (5/382) he mentioned the following:

وقول ابن حزم فيه: " ضعيف " مردود لشدوده , ولأنه جرح غير مفسر

Meaning: “The saying of Ibn Hazm about him: **‘Weak’ is rejected due to its abnormality, for it is Jarh (disparagement) that is not explained (ghayr mufassar).**”

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<sup>48</sup> This is recorded in al-Daraqutni’s *al-Mu’talif wa’l Mukhtalif* (2/667).

<sup>49</sup> Al-Daraqutni’s weakening of Rawh is also in his *al-Mu’talif wa’l Mukhtalif* (3/1377).

<sup>50</sup> See *Tahdhib al-Tahdhib* (5/34, Hyderabad edition) of al-Hafiz ibn Hajar.

Here, al-Albani admitted that merely declaring a narrator to be da'eef (weak) is not an explained type of Jarh, and this was the type of expression that was used upon Rawh ibn Salah by Ibn Adi and al-Daraqutni. Hence, al-Albani failed to apply the same principle that he mentioned about Ibn Hazm with regard to the Jarh made by Ibn Adi and al-Daraqutni upon Rawh ibn Salah. As for what Ibn Makula mentioned about Rawh ibn Salah being weakened, then that too is not Jarh mufassar (explained type of disparagement).

### 3) Al-Albani rejecting the Jarh by Imam Ahmed ibn Hanbal on a narrator known as Utba ibn Humayd<sup>51</sup>:

Al-Albani mentioned a Hadith which he declared to have a good chain of transmission with trustworthy sub-narrators, in his *Silsilatul Ahadith al-Sahihah* (7/1201-12-2) as follows:

**3407-** (دخل رجل الجنة، فرأى على بابها مكتوباً: الصدقة بعشر أمثالها، والقرض بثمانية عشر).

أخرجه الطبراني في "المعجم الكبير" (7976/297/8)، والبيهقي في "الشعب" (3564/284/3) من طريقين عن سليمان بن عبد الرحمن: ثنا إسماعيل ابن عيَّاش عن **عتبة بن حميد** عن القاسم عن أبي أمامة عن رسول الله - صلى الله عليه وسلم - قال: ... فذكره.

**قلت: وهذا إسناد حسن، رجاله ثقات، وفي القاسم - وهو ابن عبد الرحمن الدمشقي صاحب أبي أمامة - كلام معروف، وهو حسن الحديث.**

**وعتبة بن حميد، قال أحمد:**

**"ضعيف، ليس بالقوي، ولم يشتهه الناس حديثه".**

<sup>51</sup> See Tahdhib al-Tahdhib (7/96, Hyderabad edition) of al-Hafiz ibn Hajar.

وقال أبو حاتم:

"صالح الحديث".

وذكره ابن حبان في "الثقات" (272/7). فمثله لا ينزل حديثه عن مرتبة الحسن، لا سيما

وتضعيف أحمد جرح غير مفسر، وإن كان يغمز من حديثه، ولكن ما هو السبب؟

As for Utba ibn Humayd who was in the chain of transmission, al-Albani said (red highlighted portion with underlining):

"I say: And this chain of transmission is Hasan (good) and its sub-narrators are trustworthy..."

Then the 2<sup>nd</sup> red line onwards he mentioned:

"And Utba ibn Humayd, **Ahmed (ibn Hanbal) said: 'Da'eef (weak), not that strong, and the people did not desire his Hadith** (transmission). Abu Hatim said: 'Good (Salih) in Hadith' and Ibn Hibban mentioned him in 'al-Thiqat' (7/272). His likes do not descend from the rank of Hasan, **especially since Ahmed's weakening (of Utba) is an unexplained disparagement (Jarh ghayr mufassar), although he signalled about his Hadith (transmission), but what is the reason (for the weakness of Utba)?**"

This indicates al-Albani did not accept Ahmed ibn Hanbal's Jarh upon Utba where he used the term: Da'eef (weak) and Laysa bi'l Qawi (not that strong), as these are not explained terms for rejecting the narrations that Utba transmitted according to him.

## Muqbil ibn Hadi al-Wadi'i and the issue of vague criticism of some narrators

Let us now observe an example of a narrator being declared da'eef (weak) and how it was deemed to be a type of vague criticism which is of the unexplained type (Jarh mubham/Jarh ghayr mufassar) in terms of detail, by an associate of al-Albani's by the name of **Muqbil ibn Hadi al-Wadi'i (d. 2001)** of Yemen. In the following Salafi forum that the two detractors are likely to be familiar with, the ruling from Muqbil ibn Hadi was clarified - <http://www.salafitalk.net/st/viewmessages.cfm?Forum=9&Topic=505>

Quote:

|                  |   |
|------------------|---|
| Joined: Sep 2002 | Imaam Muqbil bin Haadee(rahimahullaah) Explains al-Jarh al-Mufassar Ijaabat us-Saa'il Alaa Ahammil-Masaail pp.497-499<br>Translator is unknown  |
|                  | -----<br><br>Shaikh Muqbil bin Haadee al-Waadi'ee was asked, "When both Jarh and Ta'deel are combined in a person, then which of them is given precedence?"<br><br>He replied, "When the Jarh is Mufassar, it is given precedence.<br><br>However, it is desireable to look at the criticiser (Jaarih), is he one of those that can be relied upon, such as Yahyaa bin Ma'een, Bukhaaree, Ahmaad bin Hanbal, Yahyaa al-Qattaan, Abdur-Rahmaan bin Mahdee, Aboo Zur'ah and Aboo Haatim, so if he is of this type, then it is accepted and it is a Jarh Mufassar.<br><br>And al-Jarh al-Mufassar is like when someone says, "He errs", "he has errors", "munkar ul-hadeeth", "kadhhaab", "matrook"<br><br>All of this is Jarh Mufassar. |

Similarly, "Da'eef Jiddan".

So the likes of this Jarh Mufassar is given precedence over ta'deel."

(Ijaabat us-Saa'il Alaa Ahammil-Masaail p.497, Dar ul-Hadeeth, Dammaaj)

And he was also asked, "When it is said, al-Jarh al-Mufassar", then what is this al-Jarh al-Mufassar"?

The Shaikh replied, "Examples of this has preceded, such as saying "Matrook Da'eef Jiddan (Abandoned and very weak), Munkar al-Hadeeth (His Hadeeth are rejected), Kadhdhaab (Liar), Akdhabun-Naas (the greatest of liars), ilaihil-muntahaa fil-kadhib (all lies end with him)"

**And as for the Jarh which is not Mufassar, then it is like saying, "Da'eef" (weak).**

However, overwhelmingly, the rest of their expressions are actually Jarh Mufassar such as the saying of Bukhaaree, "Feehi nadhar" (there is something about him), and likewise "Sakatoo anhu" (they remain silent about him), even though they never remained silent about him, but Bukhaaree is very gentle and soft in his words."

(Ijaabat us-Saa'il Alaa Ahammil-Masaail p.498, Dar ul-Hadeeth, Dammaaj)

And Shaikh Muqbil was also asked, "When a narrator is declared reliable by one person and disparaged by four, or disparaged by one and declared trustworthy by four, then whose saying is taken?"

Explain to me with a single example of the books of hadeeth and rijaal concerning Jarh Mufassar, because I have given precedence to the general appraisal (ta'deel) of the many [rather than the single person's jarh]?"

The Shaikh replied, "As for given precedence to the ta'deel of the many, then it is not correct.

Because the criticiser has observed what the appraiser (mu'addil) has not observed.

So for example, when you find a man always in the first row (in prayer), so you declare him thiqah, but your friend knows that he is not a haafidh (strong memoriser), rather he is weak in memory (da'eef ul-hifdh).

So you know that the man is always in the first row, but your friend knows he works in a usurious bank, or that pictures (photos) are made of him (or by him) or he works as one who shaves beards (i.e. a barber), so the Jaarih (criticiser) has observed or come across what the Mu'addil has not come across.

If ten people were to declare him thiqah, and then a single person has made criticism of him with a "Jarh Mufassar", then the Jarh Mufassar is accepted..."

Abuu Shaahir as-Salafee

The key point that concerns is the line where Muqbil said:

**And as for the Jarh which is not Mufassar, then it is like saying, "Da'eef" (weak).**

Hence, this too is in line with what al-Albani mentioned as quoted above, but the likes of al-Albani and others from his sect wilfully ignored applying this rule when the expression of da'eef was used by Ibn Adi and al-Daraqutni on Rawh ibn Salah.

Let us now turn to what Muqbil ibn Hadi mentioned in his work in answer to questions by one of his associates. The work is entitled *al-Muqtarah fi ajwiba ba'd as'ila al-Mustalah*. Title page:



# المصطلح

في أجوبة بعض أسئلة المصطلح

الكرمة... سؤال في المصطلح مع محاضرات في: الجواب، الانتقار من الكذب، وهو المهم

تأليف

أبي عبد الرحمن قبليل بن هادي (الوارثي)

الطبعة سنة (١٤٣٢هـ) مطبعة تقي

On p. 101 Muqbil ibn Hadi has explained once again what type of Jarh is applicable if a narrator was pronounced to be da'eef (weak):

## أسئلة في المصطلح من أبي الحسن حفظه الله تعالى ١٠١

الألفاظ التي تكون مفسرة، مثلا قولهم: (ليس بقوي) و(لا يحتاج به)، و(صدوق يهيم)، و(منكر الحديث)، و(مضطرب)، أهذا جرح مفسر أم يحتاج مثلاً (صدوق يهيم) أن يقال: وهم في حديث فلان أو في شيخ فلان، واختلف على فلان واختلف عليه فلان، لا بد من التصريح بهذا أم يكفي مثلاً: صدوق يهيم، ويكون هذا الكلام جرحاً مفسراً؟

الجواب: (صدوق يهيم) جرح مفسر، و(ليس بالقوي) جرح غير مفسر، و(ضعيف) جرح ليس مفسراً، و(سعي الحفظ) جرح مفسر، و(منكر الحديث) جرح مفسر، و(مضطرب الحديث) كذلك جرح مفسر.

The answer in the second paragraph given in the image translates as follows:

“Saduq yahim (truthful with some mistakes): is explained criticism (Jarh Mufassar), and not that strong (Laysa bil Qawi) is unexplained criticism, **and weak (da'eef) is criticism that is not**

**explained (Jarh laysa mufassaran)**, and poor at preservation (sayy al-hifz) is explained criticism (Jarh mufassar), and rejected in hadith (munkar al-hadith) is explained criticism (Jarh mufassar), and confused in hadith (mudtarib al hadith) is likewise explained criticism (Jarh mufassar).”

Hence, this is clear proof that Salafis like al-Albani and others should have been principled enough to admit that vague criticism (Jarh mubham/Jarh ghayr mufassar) was levelled upon Rawh ibn Salah, by Ibn Adi and al-Daraqutni, when the latter named scholars said that Rawh was merely da'eef (weak), without explaining their criticism in a more detailed manner. The personal desires of certain Salafis prevented them in being just when applying the rule that they admitted to with other narrators.

The two detractors also mentioned what Muqbil ibn Hadi had said about Rawh on p. 30 of their article:

Shaikh Muqbil also alludes to Rawhū bin Ṣalāḥ being weak in his checking of the narrators in *Sunan al-Dāraqutnī*. (*Tarājim Rijāl al-Dāraqutnī Fi Sunan* (1:225 no.550), Ṣan'a, Dār al-Athār, 1420H/1999)

One wonders on what basis Muqbil ibn Hadi came to such a conclusion when he has also explained that the type of Jarh reported from Ibn Adi and al-Daraqutni is not of the explained type but of a vague nature as quoted above from Muqbil's own words. On p. 30 the two detractors mentioned:

Shaikh Zubair said seven scholars of Ḥadīth classed Rawhū to be weak, (1) Ibn 'Adiyy, (2) Ibn Yūnus, (3) al-Dāraqutnī, (4) Ibn Mākūlā, (5) al-Dhahabī, (6) Ibn al-Jawzī, (7) Aḥmad bin Muḥammad bin Zakariyyah al-Baghdādī

As for the other types of Jarh mentioned about Rawh from their above list of scholars then this shall be investigated below. To date it has been shown that the Jarh of ibn Adi and al-Daraqutni is not sufficient to reject Rawh as being weak (da'eef) overall.

Let us see what another Salafi known to the two detractors mentioned with the vague criticism of a narrator being labelled as da'eef (weak). The following site seems to be run by an individual known as Raza Hassan - <http://asmaur-rijaal.blogspot.com/>

Let us quote from the above blog to show what contemporary Salafis like the two detractors should have brought forth as mentioned by their friend from within Salafism.

There are the following quotations with highlighting to show how it can be applied to Rawh ibn Salah and the manner such quotations were not applied by Salafis who weakened the Fatima bint Asad (ra) narration. Under the following entry for Ja'far bin Maymoon at-Tameemi al-Anmaati - <http://asmaur-rijaal.blogspot.com/2014/02/jafar-bin-maymoon-at-tameemi-al-anmaati.html>

4) Quote:

**Note:** Imaam Yahya bin Ma'een is among the Mutashaddideen and his Jarh is not acceptable against the Tawtheeq, until explained. Hence, **Imaam Dhahabi** said:

وإن وثقه أحد فهذا الذي قالوا فيه لا يقبل تجرحه إلا مفسرا يعني لا يكفي أن يقول فيه ابن معين مثلا هو

”ضعيف ولم يوضح سبب ضعفه“

“And if a narrator is declared Thiqah by anyone then this is the type of narrator concerning whom they (Muhadditheen) said that **his weakening is not acceptable unless it is explained.** Meaning, it is not sufficient for (Yahya) Ibn Ma'een, for example, to say **that he is Da'eef without explaining the reason of his weakness**”

It is known that Rawh ibn Salah had accreditation (Ta'dil) from Ibn Hibban and al-Hakim as the two detractors mentioned but tried to dismiss. Plus, Rawh was one of the teachers of Abu Yusuf Ya'qub ibn Sufyan al-Fasawi, and his teachers are generally trustworthy unless he clarified they were not. The quote regarding al-Fasawi will be investigated later on.

The Jarh on Rawh from Ibn Adi and al-Daraqutni is not of the explained type as proven already, and the expression attributed to Ibn Yunus will be shown to be unproven. The quotation from Ibn Makula is his mention of Rawh being weakened by earlier authorities but without the Jarh being formally explained, and thus it is not acceptable to reject Rawh and all of his narrations.

The view of Ibn al-Jawzi is not acceptable as shall be clarified from the Salafis themselves from the above blog. The comment from Aḥmad bin Muḥammad bin Zakariyyah al-Baghdādī is also not conclusive as shall be proven with examples. The view of al-Dhahabi (d. 748 AH) is not agreed upon by other Huffaz of Hadith who came not long after him, namely, al-Hafiz Nuruddin al-Haythami (d. 807 AH), al-Hafiz Qasim ibn Qutlubugha (d. 879 AH), and those who graded the narration of Fatima bint Asad (ra) to be authentic in some way.

Hence, it will be shown from the above clarification from al-Dhahabi himself that Rawh is not an absolutely weak narrator, and he is a type of reliable narrator to some of the Huffaz.

2) Under the entry for Abdullah bin Abdur Rahman bin Ya'la at-Taa'ifi -

<http://asmaur-rijaal.blogspot.com/2013/01/abdullah-bin-abdur-rahmaan-bin-yala-at.html>

Quote:

1- Imaam Yahya ibn Ma'een said:

**“He is Da'eef”** [Al-Kaamil: 5/276, Chain Saheeh]

Note: The tawtheeq of Imaam Ibn Ma'een is also proven, as you will see down. And the tawtheeq of Imaam Ibn Ma'een is given precedence to his Jarh **because his Jarh is not explained**, while his tawtheeq is explained. And according to the principles of Muhadditheen, the explained Ta'deel takes precedence over vague Jarh.

3) Under the entry for Hishaam bin Hujayr al-Makki - <http://asmaur-rijaal.blogspot.com/2015/01/hishaam-bin-hujayr-al-makki.html>

Quote:

2- Imaam Yahya bin Ma'een (D. 233): Imaam Abdullah bin Ahmad said,

”سَأَلْتُ يَحْيَىَ عَنِ هِشَامِ بْنِ حُجَيْرٍ فَضَعَفَهُ جَدًّا“

**“I asked Yahya (bin Ma'een) about Hishaam bin Hujayr, so he weakened him severely”**

[ Al-Ilal (3/30 # 4024)]

**Note:** It should be noted that Imaam Yahya bin Ma'een is a Mutashaddid and **his Jarh is not accepted without explanation as compared to the explicit Tawtheeq.**

4)

3- Haafidh Yahya bin Sa'eed al-Qattaan (D. 198): Imaam Ali bin Abdullah al-Madeeni said,

”قَرَأْتُ عَلَى عَلِيِّ بْنِ سَعِيدِ بْنِ جَرِيحٍ عَنْ هِشَامِ بْنِ حُجَيْرٍ حَدِيثًا. قَالَ يَحْيَى بْنُ سَعِيدٍ: خَلِيقٌ أَنْ ادَّعَى، قُلْتُ“

”أَضْرَبَ عَلِيٌّ حَدِيثَهُ، قَالَ نَعَمْ“

**“I read upon Yahya bin Sa'eed a hadeeth from Hishaam bin Hujayr through Ibn Jurayj. Yahya bin Sa'eed said: ‘It is befitting that I should leave him.’ I asked, ‘Should I cross out his hadeeth?’ He replied, ‘Yes.’”**

[ Al-Jarh wat-Ta'deel (9/54)]

**Note:** Imaam Yahya bin Sa'eed al-Qattaan is one of the strictest critiques. **His Jarh is not acceptable without an explanation as compared to the explicit tawtheeq.**

In concluding this section, it is clear that the Jarh mentioned by Ibn Adi and al-Daraqutni is not acceptable as it is a vague type of criticism, and thus not explained as the above quotations and examples aptly demonstrated.

# AL-HAFIZ NURUDDIN AL-HAYTHAMI (d. 807 AH) AND HIS ACCEPTANCE OF CERTAIN NARRATIONS VIA THE ROUTE OF RAWH IBN SALAH

The two detractors stated between pp. 10-11:

Shaikh Nūr al-Dīn al-Haythamī said after transmitting it, *“No one narrates it from ‘Āṣim except Sufyān and it is a lone report of Rawhū bin Ṣalāh.”* (*Majma‘a al-Baḥrayn* (6:362), Riyadh: Maktabah Ibn Rushd, 1413H/1992)

He, al-Haythamī also said after transmitting it in his *Majma‘a al-Zawā‘id* said,

*“Transmitted by Ṭabarānī in al-Kabīr and in al-Awsaṭ and Rawhū ibn Ṣalāh is in the chain who was declared trustworthy by Ibn Hibbān and al-Ḥākim, however he has weakness with him and the remaining narrators are the narrators of the Ṣaḥīḥ.”* (*Majma‘a al-Zawā‘id* (9:256-257), Cairo: Maktabah al-Quddūsī, 1414H:1994)

## Reply:

They claimed that al-Hafiz al-Haythami said in his *Majma al-Bahrayn* (6/362): **“No one narrates it from ‘Āṣim except Sufyān and it is a lone report of Rawhū bin Ṣalāh.”**

This is incorrect as these are not the words of al-Haythami, but he was quoting from Imam al-Tabarani who recorded the narration in his *al-Mu‘jam al-Awsat*. *Majma al-Bahrayn* is based on *al-Mu‘jam al-Awsat* and *al-Mu‘jam al-Saghir* both by al-Tabarani. This is how it was recorded by al-Tabarani in his *al-Mu‘jam al-Awsat* (note the underlined bit):

**189 -** حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنِ زُعْبَةَ قَالَ: نا رُوْحُ بْنُ صَلاَحٍ قَالَ: نا سُفْيَانُ الثَّوْرِيُّ، عَنِ عَاصِمِ الأَخْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ أُمِّ عَلِيٍّ، دَخَلَ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَلَسَ عِنْدَ رَأْسِهَا، فَقَالَ: «رَحِمَكَ اللَّهُ يَا أُمِّي، كُنْتُ أُمِّي بَعْدَ أُمِّي، تَجُوعِينَ وَتُشْبِعِينِي، وَتَعْرِينِ وَتَكْسُونِينِي، وَتَنْعِينِ نَفْسَكَ طَيِّبَ الطَّعَامِ وَتُطْعِمِينِي، تُرِيدِينَ بِذَلِكَ، وَجْهَ اللَّهِ وَالِدَارَ الآخِرَةَ». ثُمَّ أَمَرَ أَنْ تُغَسَلَ ثَلَاثًا وَثَلَاثًا، فَلَمَّا بَلَغَ المَاءُ الَّذِي فِيهِ الكَافُورُ، سَكَبَهُ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، ثُمَّ خَلَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَمِيصَهُ فَأَلْبَسَهَا إِيَّاهُ، وَكَفَّنَتْ فَوْقَهُ، ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ بْنَ زَيْدٍ، وَأَبَا أَيُّوبَ الأَنْصَارِيَّ، وَعُمَرَ بْنَ الخُطَّابِ، وَعَلَامًا أَسْوَدَ يَجْفَرُوا، فَحَفَرُوا قَبْرَهَا، فَلَمَّا بَلَغُوا اللَّحْدَ حَفَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، وَأَخْرَجَ تُرَابَهُ بِيَدِهِ. فَلَمَّا فَرَغَ، دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَاضْطَجَعَ فِيهِ، وَقَالَ: «اللَّهُ الَّذِي يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ، اغْفِرْ لِأُمِّي فَاطِمَةَ بِنْتُ أَسَدٍ، وَلَقِّنْهَا حُجَّتَهَا، وَوَسِّعْ [ص:68] عَلَيْهَا مُدْخَلَهَا، بِحَقِّ نَبِيِّكَ وَالأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي، فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ». ثُمَّ كَبَّرَ عَلَيْهَا أَرْبَعًا، ثُمَّ أَدْخَلُوهَا القَبْرَ، هُوَ وَالْعَبَّاسُ، وَأَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُمْ لَمْ

يَزُو هَذَا الحَدِيثَ عَنْ عَاصِمِ الأَخْوَلِ إِلا سُفْيَانُ الثَّوْرِيُّ، تَفَرَّدَ بِهِ: رُوْحُ بْنُ صَلاَحٍ

As for their points:

He, al-Haythamī also said after transmitting it in his *Majma' al-Zawā'id* said,

“Transmitted by Ṭabarānī in *al-Kabīr* and in *al-Awsaṭ* and Rawhū ibn Ṣalāḥ is in the chain who was declared trustworthy by Ibn Ḥibbān and al-Ḥākim, however he has weakness with him and the remaining narrators are the narrators of the *Ṣaḥīḥ*.” (*Majma' al-Zawā'id* (9:256-257), Cairo: Maktabah al-Quddūsī, 1414H:1994)

This point from al-Haythamī is not an indication that he deemed the chain of transmission to be weak (da'eef), or that he personally held the view that Rawh ibn Salah is overall da'eef. On the contrary, if the two detractors had bothered to look



more carefully at other examples from al-Haythami in his *Majma al-Zawa'id*, they would have surely noticed the actual verdicts of al-Haythami on Rawh ibn Salah, and some chains of transmission with his presence. Here are some examples:

- 1) In al-Tabarani's *al-Mu'jam al Awsat* (1/81) there is the following narration via the route of Rawh ibn Salah:

231 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ قَالَ: نا رُوْحُ بْنُ صَلاَحٍ قَالَ: نا مُوسَى بْنُ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْحَسَدُ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَأَقَامَ بِهِ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَوَصَلَ مِنْهُ أَقَارِبَهُ وَرَحِمَهُ وَعَمِلَ بِطَاعَةِ اللَّهِ فِيهِ»

This exact narration was mentioned by al-Haythami in his *Majma al-Zawa'id* (3/108) as follows:

4600 - وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْحَسَدُ فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَأَقَامَ بِهِ فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَوَصَلَ مِنْهُ أَقَارِبَهُ وَرَحِمَهُ وَعَمِلَ بِطَاعَةِ اللَّهِ» .

رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ، وَرِجَالُهُ مُوثِقُونَ.

The underlined portion by al-Haythami stated: “*Al-Tabarani related it in al-Awsat and its narrators are trustworthy/reliable.*”

- 2) In al-Tabarani's *al-Mu'jam al Kabir* (13/19) there is the following via Rawh ibn Salah:

29 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ، قَالَ: ثنا رَوْحُ بْنُ صَالِحٍ، قَالَ: ثنا مُوسَى بْنُ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَنْتِكَ بِأَهْلِ الْجَنَّةِ؟»، قُلْتُ: بَلَى، قَالَ: «الضُّعَفَاءُ الْمَغْلُوبُونَ»

This exact narration was mentioned by al-Haythami in his *Majma al-Zawa'id* (10/265) as follows:

17924 - وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «أَلَا أَنْتِكَ بِأَهْلِ الْجَنَّةِ» . قُلْتُ: بَلَى. قَالَ: «الضُّعَفَاءُ الْمَغْلُوبُونَ» . رَوَاهُ الطَّبْرَانِيُّ، وَرِجَالُهُ وَثِقُوا.

The underlined portion by al-Haythami mentioned: “It was related by al-Tabarani, and its narrators are trustworthy.”

3) In al-Tabarani’s *al-Mu’jam al Kabir* (11/229) there is the following via Rawh ibn Salah:

11577 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «ضَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ أَعْيَنَ فَحِيلَ»

It is also recorded in his *al-Mu’jam al-Awsat* (1/91) via Rawh ibn Salah:

274 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ قَالَ: نا رَوْحُ بْنُ صَالِحٍ قَالَ: نا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «ضَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ، أَعْيَنَ، فَحِيلَ»

This exact narration was mentioned by al-Haythami in his *Majma al-Zawa'id* (4/22) as follows:

5975 - وَعَنْ ابْنِ عَبَّاسٍ قَالَ: «ضَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ أَعْيَنَ فَجَلَّ». رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالْكَبِيرِ وَهَذَا لَفْظُهُ، وَأِسْنَادُهُ حَسَنٌ.

Al-Haythami said in the last line: “*Al-Tabarani related it in al-Awsat and al-Kabir and it is his wording, and its chain of transmission is Hasan (good).*”

This is a clear and conclusive proof that al-Haythami considered a chain with Rawh ibn Salah to be Hasan, and thus accepted him to be a type of trustworthy narrator based on the above examples. To make this even more abundantly transparent and crystal clear the following examples from al-Haythami are worthy of mention.

4) In al-Tabarani's *al-Mu'jam al-Awsat* (1/88-89) there is the following via Rawh ibn Salah:

261 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ قَالَ: نا رَوْحُ بْنُ صَالِحٍ قَالَ: نا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ خَارِجَةَ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، [ص: 89] عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «حَرَّمَ مَا بَيْنَ لَابَتِي الْمَدِينَةِ، أَنْ يُصَادَ وَحْشُهَا»

This exact narration was mentioned by al-Haythami in his *Majma al-Zawa'id* (3/304) as follows:

5809 - وَعَنْ كَعْبِ بْنِ مَالِكٍ «أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَرَّمَ مَا بَيْنَ لَابَتِي الْمَدِينَةِ أَنْ يُصَادَ وَحْشُهَا» .

رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ، وَفِيهِ خَارِجَةٌ بِنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمَلِكِ ; وَلَمْ أَحِجِدْ مَنْ تَرْجَمُهُ، وَبِقِيَّةِ رِجَالِهِ ثِقَاتٌ.

Al-Haythami gave his verdict by saying: “Al-Tabarani related it in al-Awsat and in it (the chain of transmission) is Kharija ibn Abdillah ibn Abdil Malik whose biography I could not find, and the **rest of the narrators are trustworthy (thiqat).**”

This is proof that al-Haythami considered Rawh ibn Salah to be thiqa (trustworthy), which is a high grading, and to get to such a conclusion he must have accepted the accreditation (Ta'dil) of Ibn Hibban and al-Hakim, who both considered Rawh ibn Salah to be a trustworthy type of narrator, and not lenient in this specific case. As well as not accepting the Jarh that was ascribed to him by al-Daraqutni, Ibn Adi, etc.

One more example from al-Haythami shall be provided later on as it involved another chain of transmission via the route of Rawh ibn Salah narrating from Sufyan al-Thawri. This separate example was also declared to have a Hasan chain of transmission to al-Haythami.

### **Abu Khuzaimah and his claim regarding al-Hafiz al-Haythami answered**

In 2021 a response was put out by Abu Khuzaimah Ansari against an unknown individual who attempted to respond to their original 2017 article. It was uploaded on their website here - <https://www.salafiri.com/refuting-the-ignorant-who-affirms-innovated-at-tawassul-answering-tanbih-al-ghafilin/>

He claimed:

**Unnamed begins with the accusation of ta'wil, meaning explaining the authentication of Imams al-Hakim and Ibn Hibban. The unnamed author hid behind a generality, that this**

attribution to al-Hakim, that he authenticated it came from al-Haythami in his (Majma‘a al-Zawā‘id (9:256-257), Cairo: Maktabah al-Quddūsī, 1414H:1994) and Majma‘a al-Zawaid, 18:736 under no.15388)

So, the accusation levied against me should be put first and foremost to **al-Haythami, who despite citing Ibn Hibban’s and al-Hakim’s authentication continued to class it weak!!!** I wonder why the unnamed author forgot this very little but important information? I guess, al-Haythami is also a pseudo Salafi? I reproduce the words of al-Haythami and what I wrote in the paper,

“He, al-Haythamī also said after transmitting it in his Majma‘a al-Zawā‘id said, “Transmitted by Ṭabarānī in al-Kabīr and in al-Awsaṭ and Rawhū ibn Ṣalāḥ is in the chain who was declared trustworthy by Ibn Ḥibbān and al-Ḥākīm, however he has **weakness with him** and the remaining narrators are the narrators of the Ṣaḥīḥ.” (Majma‘a al-Zawā‘id (9:256-257), Cairo: Maktabah al-Quddūsī, 1414H:1994)”

Reply:

Al-Hafiz al-Haythami did not declare Rawh ibn Salah to be outright da‘eef (weak) but merely mentioned that there is some weakness in him. This means a mild form of weakness that can still lead the narrator to be deemed a type of trustworthy narrator, and his presence in some chains of transmission have already been determined to be Hasan by al-Haythami in his *Majma al-Zawa'id*, as shown with clear examples above. Al-Haythami also mentioned Rawh to be from the thiqat – the trustworthy narrators, as shown above.

The original Arabic words by al-Haythami after mentioning the Fatima bint Asad were:

وَبَقِيَّةُ رِجَالِهِ رِجَالٌ، رَوَاهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ، وَفِيهِ رَوْحُ ابْنِ صَالِحٍ، وَثِقَّةُ ابْنِ حَبَّانَ وَالْحَاكِمِ، وَفِيهِ ضَعْفٌ

الصَّحِيحِ.

The wording underlined is critical to understand what it can lead to in terms of grading a narration. It being - **وَفِيهِ ضَعْفٌ** - “He has weakness with him.”

**Al-Hafiz Ibn as-Salah (d. 643 AH)** mentioned the following about such an expression in his well-known *Muqaddima*, also known as *Ma'rifat anwa ilm al-Hadith*, under his discussion on the 2<sup>nd</sup> category known as the Hasan (good) type of Hadith:

وقال بعض المتأخرين: الحديث الذي **فيه ضعف، قريب محتمل هو الحديث الحسن،** ويصالح العمل به

Meaning: “And some of the later (scholars) said: it (the Hasan) is the hadith in which there is **weakness** but bearable in the near term, it is the **Hasan hadith, and it is suitable to act upon.**”

The above quote from the *Majma al-Zawa'id* was given as 9:256-257, while al-Haythami in the very next volume gave his personal judgement on a chain containing Rawh ibn Salah as mentioned above, and it has been repeated below:

From his *Majma al-Zawa'id* (10/265) as follows:

**17924 -** وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «أَلَا أَنْتُكَ بِأَهْلِ الْجَنَّةِ» .  
قُلْتُ: بَلَى. قَالَ: «الصُّعْفَاءُ الْمَعْلُوبُونَ» . رَوَاهُ الطَّبْرَانِيُّ، وَرَجَّاهُ وَتَقَوَّا.

The underlined portion by al-Haythami mentioned: “It was related by al-Tabarani and its narrators **are trustworthy.**”

**Examples of when al-Haythami used the same expression - - **وَفِيهِ ضَعْفٌ** - “He has weakness with him”** - and then mentioned why the same narrator is acceptable to him with extra clarification:

In his *Majma al-Zawa'id* (2/89) where there was a sub narrator known as Abdullah ibn Muhammad ibn Aqil who he said had “**weakness with him but relied upon (wuthiqa)**”:

**2483 -** وَرَوَى عَنْ أَبِي بْنِ كَعْبٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ بِمِثْلِهِ.

وَفِي الْإِسْتِثْنَاءِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ وَفِيهِ ضَعْفٌ وَقَدْ وَثِقَ.

Abdullah ibn Muhammad ibn Aqil was mentioned to have weakness and his Hadith is Hasan (good) in another example of al-Haythami's *Majma al Zawa'id* (4/240):

[بَابٌ فِي الْعَبْدِ الْأَبِيِّ]

**7241 -** عَنْ جَابِرٍ قَالَ: «قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَبْدٌ مَاتَ فِي إِبَاقَتِهِ دَخَلَ النَّارَ، وَإِنْ قُتِلَ فِي

سَبِيلِ اللَّهِ» .

رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ، وَفِيهِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، وَحَدِيثُهُ حَسَنٌ، وَفِيهِ ضَعْفٌ، وَبَقِيَّةُ رِجَالِهِ ثَقَاتٌ.

The same Abdullah ibn Muhammad ibn Aqil was mentioned to have weakness by al-Haythami in his *Majma al-Zawa'id* (5/331), but this time he said he was Hasan al-Hadith (good in Hadith):

**9699 -** وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «بَارَزَ عَقِيلُ بْنُ أَبِي طَالِبٍ رَجُلًا يَوْمَ مُوتِهِ، فَفَتَلَمَهُ فَتَلَمَهُ رَسُولُ اللَّهِ - صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ - خَاتَمَهُ وَسَلَبَهُ» .

رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ، وَفِيهِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ وَهُوَ حَسَنُ الْحَدِيثِ وَفِيهِ ضَعْفٌ، وَبَقِيَّةُ رِجَالِهِ ثَقَاتٌ.

A narrator known as Shahr (ibn Hawshab) was mentioned by al-Haythami to have weakness and he was declared to be Hasan al-Hadith (good in hadith) as can be seen in his *Majma al Zawa'id* (5/62):

**8141 -** وَعَنْ أَبِي هُرَيْرَةَ قَالَ: «لَمَّا قَعَا وَفَدَّ عَبْدُ الْقَيْسِ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : "كُلُّ أَمْرِي

حَسِيبٌ نَفْسِهِ، لِيَنْتَبِذَ كُلُّ قَوْمٍ بِمَا بَدَأَ هُمْ» .

رَوَاهُ أَحْمَدُ، وَأَبُو يَعْلَى، وَفِيهِ شَهْرٌ، وَفِيهِ ضَعْفٌ، وَهُوَ حَسَنُ الْحَدِيثِ، وَبَقِيَّةُ رِجَالِ أَحْمَدَ رِجَالُ الصَّحِيحِ، وَفِي رِوَايَةِ

لِأَحْمَدَ "لَمَّا قَدِمَ" بَدَلُ: "قَعَا".

The following is an example where al-Haythami said a narrator known as Yahya ibn Uthman ibn Salih was thiqa (trustworthy), although he had some weakness. This is in his *Majma al Zawa'id* (10/153):

[بَابُ السُّؤَالِ بِوَجْهِ اللَّهِ الْكَرِيمِ]

**17241 -** عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ: "«مَلْعُونٌ مَنْ سَأَلَ

بِوَجْهِ اللَّهِ، وَمَلْعُونٌ مَنْ سَأَلَ بِوَجْهِ اللَّهِ، ثُمَّ مَنَعَ سَائِلَهُ مَا لَمْ يَسْأَلْ هَجْرًا» . رَوَاهُ الطَّبْرَائِيُّ عَنْ شَيْخِهِ: يَحْيَى بْنِ عُثْمَانَ

بِإِسْنَادِ صَالِحٍ، وَهُوَ ثِقَةٌ، وَفِيهِ ضَعْفٌ، وَبَقِيَّةُ رِجَالِهِ رِجَالُ الصَّحِيحِ. قُلْتُ: وَقَدْ تَقَدَّمَ حَدِيثٌ فِي فَضْلِ الْحَضِرِ - عَلَيْهِ

السَّلَامُ - وَشَيْءٌ فِي الصَّدَقَةِ فِي كِتَابِ الزَّكَاةِ.

In another part of the *Majma al-Zawa'id* (6/322) the same Yahya ibn Uthman ibn Salih was deemed to be Saduq (truthful) as al-Dhahabi also held:

رَوَاهُ الطَّبْرَائِيُّ عَنْ شَيْخِهِ يَحْيَى بْنِ عُثْمَانَ بْنِ صَالِحٍ وَهُوَ صَدُوقٌ إِنْ شَاءَ اللَّهُ كَمَا قَالَ الدَّهَبِيُّ، قَالَ ابْنُ أَبِي حَاتِمٍ: وَقَدْ

تَكَلَّمُوا فِيهِ، وَبَقِيَّةُ رِجَالِهِ وَثَقُوا.



Also, in a later volume of the *Majma al-Zawa'id* (10/72), al-Haythami said the same Yahya ibn Uthman ibn Salih was deemed to be Saduq (truthful), despite some difference of opinion on his status, and that does not harm his overall grading:

**16737 -** وَعَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «لَا يُبْعَضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَا يُحِبُّ تَقِيْفًا رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ» . قُلْتُ: رَوَاهُ التِّرْمِذِيُّ، غَيْرَ ذِكْرِ تَقْيِفٍ. رَوَاهُ الطَّبْرَانِيُّ، وَرِجَالُهُ رِجَالُ الصَّحِيحِ غَيْرَ شَيْخِ الطَّبْرَانِيِّ: يَجِيءُ بِنِ عَثْمَانَ بْنِ صَالِحِ السَّهْمِيِّ، وَهُوَ صَدُوقٌ، وَفِيهِ خِلَافٌ لَا يَضُرُّ.

The two detractors also made false assumptions with regard to al-Haythami, and the narrator known as Kathir ibn Zayd in their work with regard to the narration about Abu Ayyub al-Ansari's (ra) action at the grave of the Prophet ﷺ. This has been addressed in my full response<sup>52</sup> to them and their attempt to weaken the Abu Ayyub (ra) narration as recorded in the *Musnad* of Imam Ahmed ibn Hanbal and the *Mustadrak* of al-Hakim.

To conclude this section, it is clear that al-Haythami did not deem Rawh ibn Salah to be an outright weak (da'eef) narrator, but merely mentioned that at times he had some form of weakness which is of the mild type. He has actually accepted Rawh to be a type of reliable narrator, and going by the other examples given above it would not be far-fetched to suggest that the actual Fatima bint Asad narration recorded by al-Haythami, from al-Tabarani's two works is at least Hasan in terms of its chain of transmission (sanad) based on the methodology of al-Haythami. This would also mean that al-Haythami accepted the tawthiq (praiseworthy

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<sup>52</sup> **One may download and read over my work in defence of the authenticity of a narration about the Sahabi Abu Ayyub al-Ansari (ra) and his actions at the noble grave of the Prophet ﷺ.** Available here - [https://ia801205.us.archive.org/24/items/abu-ayyub-al-ansari-and-the-noble-grave-5-vols/Abu%20Ayyub%20al%20Ansari%20and%20the%20Noble%20Grave\\_5%20vols.pdf](https://ia801205.us.archive.org/24/items/abu-ayyub-al-ansari-and-the-noble-grave-5-vols/Abu%20Ayyub%20al%20Ansari%20and%20the%20Noble%20Grave_5%20vols.pdf)  
Or Short URL - <https://shorturl.at/hmvzA>

accreditation) of Ibn Hibban and al-Hakim on Rawh ibn Salah, and nor did he raise the claim that Sufyan al-Thawri committed tadlis when reporting from his teacher Asim al-Ahwal, or the claim there is a break in the chain of transmission. Hence, as per the methodology of al-Hafiz al-Haythami the narration of Fatima bint Asad (ra) is at least Hasan (good) overall.

# AL-HAFIZ YA'QUB IBN SUFYAN AL-FASAWI AND WHY HIS TEACHER RAWH IBN SALAH WAS TRUSTWORTHY TO HIM

On p. 11 the two detractors said:

Ḥāfiẓ Ya'qūb bin Sufyān al-Fasawī narrates from Rawhū bin Ṣalāḥ (*Kitāb al-Ma'rifah wal-Tārīkh* (3:513), Maḍīnah: Maktabah al-Dār, 1410H), *Mawḍeḥ al-Awhām al-Jam'a wa'l-Tafriq*<sup>53</sup> (2:96-97)

He said he wrote narrations from 1,000 teachers and all of them were trustworthy as stated by Ḥāfiẓ Ibn Ḥajr in his *Tahdhīb al-Tahdhīb* under the entry of Ya'qūb bin Sufyān (*Tahdhīb al-Tahdhīb* 11:337 no.8138), Beirut: Dār al-Kutub al-'Ilmiyyah, 1415H/1994).

Thus, this renders Rawhū to be trustworthy according to Ya'qūb bin Sufyān al-Fasawī.

They also attempted to reject the above point that al-Fasawi wrote from a thousand teachers, and that all of them were trustworthy. In order to present this claim, they made taqlid of Imam al-Dhahabi. They said on p. 29:

As for Ya'qūb bin Sufyān's authentication. This is also inaccurate and needs investigation, in fact such a point is rejected. Ḥāfiẓ Ibn Ḥajr quotes the statement of Ya'qūb bin Sufyān al-Fasawī that he wrote narrations from 1,000 teachers from Ḥāfiẓ al-Mizzī's *Tahdhīb al-Kamāl* (23:324).

Ḥāfiẓ al-Dhahabī rejects this assertion and claims and says, "I say he does not have that many teachers except roughly about 300, so where are the remainder? And the ones which are mentioned a group (of scholars) have weakened them." (*Siyar 'Alām al-Nabulā'* (13:181)

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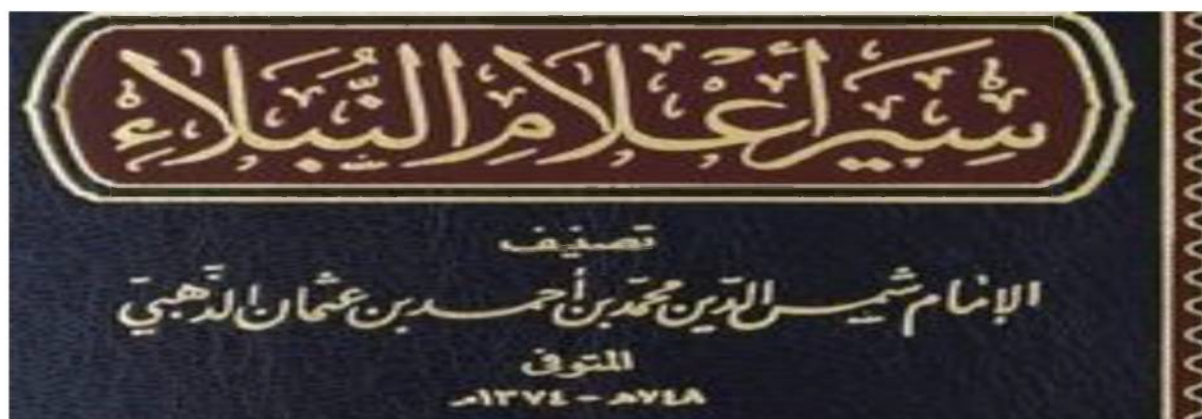
<sup>53</sup> Other scholars have transliterated this title as: *Muwaddiḥ Awhām al-Jam'a wa al-Tafriq*.

(Summarised from ‘Amr ‘Abd al-Mun‘im Salīm’s, *Hadmul Minārah Liman Ṣaḥḥaḥa Āḥadīth al-Tawassul wal-Ziyārah* (p.126-134), Ṭaṭṭā: Dār ul-Dhiyā‘, 1422H/2001)

Rather, the statement from al-Hafiz al-Fasawi is authentic as shall be demonstrated below. First of all, it is worth pointing out that they have once again misread a part of a work they mentioned in the above quote. That being the work of al-Hafiz al-Dhahabi which they mis-typed up as - *Siyar ‘Alām al-Nabulā’*

This is not the only time they did this as they also typed it as ‘Nabula’ on p. 34. Also the co-author known as Abu Khuzaimah Ansari did the same in the following link<sup>54</sup> - <https://www.salafiri.com/refuting-the-ignorant-who-affirms-innovated-at-tawassul-answering-tanbih-al-ghafilin/>

The correct transliteration should be *Siyar a’lam an-Nubala* as the image below proves:



They admitted that the report was recorded by al-Hafiz ibn Hajar al-Asqalani in his *Tahdhīb al-Tahdhīb*, and before him by al-Hafiz al-Mizzi in his *Tahdhīb al-Kamāl*. Since these two Huffaz of Hadith did not reject the actual report regarding Ya‘qub ibn Sufyan al-Fasawi, then this is an indication that they accepted the

<sup>54</sup> **Where he said:** “The detractor surprisingly did manage to quote the correct reference for this report, namely *Siyar al-A’lam an-Nabula*...”

authenticity of the report. The report in Arabic as recorded by al-Mizzi who was the Shaykh of al-Dhahabi as they both lived at the same time in Damascus, Syria, is as follows from his *Tahdhīb al-Kamāl* (32/333):

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَيْثَمِ الْأَصْبَهَانِيِّ: حَدَّثَنَا أَبُو بَكْرِ الْحَافِظُ، قَالَ: سَمِعْتُ  
أَبَا عَبْدِ الرَّحْمَنِ النَّهَّائِنْدِيَّ الْحَافِظَ يَقُولُ: سَمِعْتُ يَعْقُوبَ بْنَ سَفْيَانَ يَقُولُ: كَتَبْتُ عَنْ أَلْفِ  
شَيْخٍ وَكَسَرَ كُلَّهُمْ ثِقَاتٍ

Meaning:

“Abdullah ibn Umar ibn Abdullah ibn al-Haytham al-Asbahani said: Abu Bakr al-Hafiz narrated to us by saying: I heard Abu Abdur Rahman al-Nuhawandi<sup>55</sup> al-Hafiz say: I heard Ya’qub ibn Sufyan say: **“I wrote (hadiths) from one thousand Shaykhs<sup>56</sup> and they all broke down to being from the trustworthy narrators (thiqat).”<sup>57</sup>**

The same report is found in:

- 1) *Tarikh Dimashq* (74/163) by al-Hafiz ibn Asakir (d. 571 AH)
- 2) *Tadhhib Tahdhīb al-Kamal* (1/154, no. 49) of Imam al Dhahabi (d. 748 AH)
- 3) *Siyar a’lam an Nubala* (12/162 and 13/181) of Imam al-Dhahabi
- 4) *Tahdhīb al-Tahdhīb* (1/40 and 11/387), of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH)
- 5) *Maghani al-Akhyar fi Sharh Asami rijal Ma’ani al Athar* (3/256) of Imam Badruddin al-Ayni (d. 855 AH)
- 6) *Al-Muqaffa al-Kabir* (1/406, no. 450) of Imam Taqiuddin al Maqrizi (d. 845 AH)

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<sup>55</sup> Some have pronounced it as al-Nahawandi.

<sup>56</sup> It was not unusual for certain scholars to write Hadiths from a thousand Shaykhs. Al-Khatib al-Baghdadi (d. 463 AH) gave an example with his chain of transmission in his *al-Jāmi’ li Akhlāq al-Rāwī wa Ādāb al-Sāmi’* (2/222), from Abu Abdullah ibn Manda saying that he took from a thousand Shaykhs. The same number of Shaykhs was mentioned by al-Khatib in the same *al-Jami* (2/221) about Yunus ibn Muhammad al-Mu’addib.

<sup>57</sup> All of these 1000 teachers can be considered to be thiqa (trustworthy) to al-Fasawi unless he mentioned they were weak in one of his works.

- 7) *Tabaqat Ulama al-Hadith* (2/164) by Shaykh ibn Abd al-Hadi al-Hanbali<sup>58</sup>  
(d. 744 AH)

## A look at the sanad:

### 1) Abdullah ibn Umar ibn Abdullah ibn al-Haytham al-Asbahani

His biography is in *al-Ansab* (12/165) of Imam Abdul Karim al-Sam'ani (d. 562 AH):

أبو محمد عبد الله ابن أبي القاسم عمر بن عبد الله بن الهيثم المذكور  
من أهل أصبهان، كان ديناً فاضلاً خيراً مكثراً من الحديث ،

His full name being Abu Muhammad Abdullah ibn Abi'l Qasim Umar ibn Abdullah ibn al-Haytham al-Mudhakkir. He was from Asbahan which is also known as Isfahan (in Iran). Al-Sam'ani praised his status as a Hadith scholar by saying: “**He was religious, eminent, virtuous; abundant in (transmission of) Hadith.**”

### 2) Abu Bakr al-Hafiz

His biography is in *Tarikh al-Muhaddithin bi-Asbahan* (3/579) of Imam Abu al-Shaykh al-Asbahani:

503 - أبو بكر محمد بن علي بن الجارود  
صاحب أصول، مات، أخوه سمع المسند من يونس بن حبيب ومن عامة شيوخ أصبهان، كثير الحديث، ثقة  
سنة خمس وعشرين وثلاثمائة

<sup>58</sup> He was also from the time of al-Dhahabi and al-Mizzi, with all three of them living in Damascus, Syria.

The above lines mentioned that he was known as Abu Bakr Muhammad ibn Ali ibn al Jarud (d. 325 AH) and he had many hadith and declared thiqa (trustworthy) by Abu al-Shaykh.

His being a hafiz of Hadith was mentioned by Shaykh Ibn Abd al-Hadi al-Hanbali in his *Tabaqat Ulama al-Hadith* (2/469):

وفي الأصبهانيين: أبو بكر محمد بن علي بن الجارود الحافظ

He was also declared to be thiqa (trustworthy) by Imam Abu Nu'aym al-Asbahani in his *Akhbar Asbahan* (2/219, no. 1509):

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْجَارُودِ أَبُو بَكْرٍ كَثِيرُ الْحَدِيثِ صَاحِبُ أُصُولٍ، **ثِقَةٌ**، تُوِّفِيَ سَنَةَ خَمْسٍ وَعِشْرِينَ وَثَلَاثِينَ سَمِعَ  
يُونُسَ بْنَ حَبِيبِ الْمُسْنَدِ وَغَيْرَهُ

### 3) Abu Abdur Rahman al-Nuhawandi al-Hafiz

His biography is in *Siyar a'lam an Nubala* (15/247) of al-Dhahabi where he was declared to be thiqa (trustworthy):

– 100 **النُّهَّاءُونْدِيُّ عَبْدُ اللَّهِ بْنِ إِسْحَاقَ بْنِ سَيَّامَرْدَ**

الْحَافِظُ، الْإِمَامُ، أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنِ إِسْحَاقَ بْنِ سَيَّامَرْدَ النَّهَّاءُونْدِيُّ.

عَنْ: يُونُسَ بْنِ عَبْدِ الْأَعْلَى، وَمُحَمَّدِ بْنِ عَزِيزِ الْأَيْلِيِّ، وَأَبِي عُتْبَةَ الْحِمَاصِيِّ، وَعَلِيِّ بْنِ حَرْبٍ، وَأَبِي زُرْعَةَ، وَأَحْمَدَ بْنَ شَيْبَانَ، وَعِصَامَ بْنَ رُوَادٍ، وَحَاقٍ.

حَدَّثَ بِهَمْدَانٍ فِي سَنَةِ ثَمَانِ عَشْرَةَ وَثَلَاثِ مِائَةٍ.

قَالَ صَالِحُ بْنُ أَحْمَدَ: سَمِعْتُ مِنْهُ مَعَ أَبِي **وَكَانَ ثِقَةً** هَيُوباً ذَا سُنَّةٍ، يَحْفَظُ وَيَذَكِّرُ، قَدِيمَ عَلَيْنَا فِي سَنَةِ ثَمَانِ عَشْرَةَ وَثَلَاثِ مِائَةٍ.

وَمِمَّنْ رَوَى عَنْهُ: عَبْدُ الرَّحْمَنِ بْنِ الْأَنْمَاطِيِّ.

Also, in al-Dhahabi's *Tarikh al-Islam* (23/563, Tadmuriyya edn) where he was mentioned to be a thiqa Hafiz (a trustworthy Hafiz of Hadith) according to Ibn Shiruwayh:

عَبْدُ اللَّهِ بْنُ إِسْحَاقَ بْنِ سِيَامُرْدٍ - ٣٦٨

أَبُو عَبْدِ الرَّحْمَنِ النَّهْأَوْنَدِيِّ

حَدَّثَ فِي هَذَا الْعَامِ بِهَمْدَانَ عَنْ: مُحَمَّدِ بْنِ عَزِيزِ الْأَيْلِيِّ، وَيُونُسَ بْنِ عَبْدِ الْأَعْلَى، وَحَرْبَ بْنَ إِسْمَاعِيلَ

الكَرْمَانِيِّ، وَأَبِي عَثْبَةَ الْحَمَصِيِّ، وَطَائِفَةَ

وَعَنْهُ: عَبْدُ الرَّحْمَنِ الْأَنْمَاطِيُّ، وَصَالِحُ بْنُ أَحْمَدَ الْهَمْدَانِيُّ

وَكَانَ ثِقَةً حَافِظًا. قَالَه الْحَافِظُ شِيرُوَيْه

Hence, the chain of transmission mentioned by al-Mizzi is Sahih (authentic), and the report is proven to be the statement of Imam Ya'qub ibn Sufyan al-Fasawi. The two detractors mentioned the following as their means to reject this narration from al-Fasawi:



Hāfiẓ al-Dhahabī rejects this assertion and claims and says, “I say he does not have that many teachers except roughly about 300, so where are the remainder? And the ones which are mentioned a group (of scholars) have weakened them.” (*Siyar ‘Alām al-Nabulā’* (13:181)

The original Arabic wording being:

قُلْتُ: لَيْسَ فِي (مَشِيخَتِهِ) إِلَّا نَحْوُ مِنْ ثَلَاثِ مِائَةِ شَيْخٍ، فَأَيْنَ الْبَاقِي؟ ثُمَّ فِي الْمَذْكُورِينَ جَمَاعَةٌ قَدْ ضَعُفُوا.

The wording in the brackets refers to the Mashyakha of Ya’qub in Sufyan al-Fasawi which is his work listing his teachers. The current printed edition of the Mashyakha of al-Fasawi is based on parts that were stored in the Zahiriyya manuscript library in Damascus, Syria. There does not seem to be any further manuscript copies available in other libraries. The manuscript mentioned some of those who heard this specific copy, and they include Hanbali scholars like Abdul Ghani al-Maqdisi (d. 600 AH), Ibn Qudama al-Maqdisi (d. 620 AH) and Diya al-Maqdisi (d. 643 AH).

The current parts are thus a partial manuscript copy, and the full copy was not available to Imam al-Dhahabi, just as it is not available in our time in its full format. The proof for this is the fact that **Imam ibn Hibban** (d. 354 AH) had access to a copy of the said Mashyakha, and mentioned narrators in his *Kitab al-Thiqat* that were listed as the teachers of Ya’qub ibn Sufyan al-Fasawi (d. 277 AH) in the fuller edition of his Mashyakha. Ibn Hibban was much closer to the time of al-Fasawi in comparison to al-Dhahabi who died in the year 748 AH.

Here are some examples from the Thiqat of Ibn Hibban primarily:

- 1) The following narrator is listed as a trustworthy narrator by Ibn Hibban in his *Kitab al-Thiqat*:

– 12082 أحمد بن عمر العلاف شيخ يروي عن عبد الرحمن بن مغراء روى عنه يعقوب بن سفيان الفارسي

وقال كتب عنه بمكة

Ibn Hibban mentioned his name as Ahmed ibn Umar al-Allaf, and Ya'qub ibn Sufyan wrote Hadiths from him in Makka. Ahmed ibn Umar is not found in the present copies of the *Mashyakha* of al-Fasawi, and nor is he mentioned as a Shaykh that al-Fasawi took from in his *al-Ma'rifah wa al-Tarikh*. It is possible to verify what Ibn Hibban mentioned by looking at the following work entitled: *Ahadith al-Shuyukh al-Thiqat* by **Imam Abu Bakr Muhammad ibn Abdil Baqi ibn Muhammad al-Ansari (d. 535 AH)**:

أَحَادِيثُ الشُّيُوخِ الثَّقَاتِ  
لِلْإِمَامِ أَبِي بَكْرٍ مُحَمَّدِ بْنِ عَبْدِ الْبَاقِيِّ بْنِ مُحَمَّدِ الْأَنْصَارِيِّ  
الشَّهِيرِ بِقَاضِي الْمَارَسْتَانِ  
(٤٤٢ هـ - ٥٣٥ هـ)

Under no. 645:

- [٦٤٥] أخبرنا أبو شجاع فارس بن الحسين، قال: أخبرنا أبو علي ابن شاذان، قال: أخبرنا عبد الله بن جعفر، قال: حدثنا أبو يوسف يعقوب ابن سفيان، قال: حدثنا أحمد بن عمر العلاف<sup>(١)</sup>. قال: حدثنا عبدالرحمن ابن مغراء<sup>(٢)</sup>، عن الفضل بن مسرة<sup>(٣)</sup>، قال: سمعت سالم بن عبدالله،
- جزء الأحاديث، المنتقاة من المشيخة (١٨٥).

- وللحديث طرق أخرى كلها واهية: انظر الألفية المصنوعة للسيوطي (٢/٨١ - ٨٢)، والنكت البدعات له (رقم ١٩٥)، والسلسلة الصحيحة للألباني (رقم ١٤٥٣). وقد قال الإمام أحمد وابن معين عن هذا الحديث: «هذا موضوع، وليس له أصل»، وقال أبو حاتم: «منكر، لا يعرف له أصل»، وأورده ابن الجوزي في الموضوعات.
- انظر: المنتخب من العلل للمخلال لابن قدامة (رقم ٢٥)، والعلل لابن أبي حاتم (رقم ٢٢٥٨)، والموضوعات لابن الجوزي (رقم ١٠٦٩ - ١٠٧٠).
- (١) أحمد بن عمر العلاف، أبو جعفر الرازي، نزيل مكة فيما يبدو.
- ذكره ابن حبان في الثقات (٢٢/٨)، وهذا مع رواية النسوي عنه هنا وفي المعرفة (٣٢٩/١)، والنسوي هو القائل: «رويت عن أكثر من ألف شيخ كلهم ثقات»، كما في التهذيب (٢٨٧/١١)، وانظر مقدمة تحقيق المعرفة ١٢/١ - ١٣ وزد عليها ما في ترجمة عمر بن راشد الجاري في لسان الميزان: ٤/٣٠٤، ومع رواية الجوزجاني عنه، كما في أخبار مكة للفناكهي (رقم ٢٤٨) = يكفي هذا كله لتقوية أمره.
- وله ذكر في الرواة عن عبدالرحمن بن مغراء في تهذيب الأكمال للنسوي (٤١٩/١٧)، أضاف فيها نسبه بالرازي.
- (٢) عبدالرحمن بن مغراء الدوسي، أبو زهير الكوفي، نزيل الري، (ت يضع ١٩٠هـ): صندوق تكلم في حديثه عن الأعمش. (التقريب: ٤٠٣٩).
- (٣) كذا في الأصل، بزيادة تاء مربوطة في اسم أبيه، ويإهمال حروفه؛ وكذا هو في =

Hence, Ya'qub ibn Sufyan did narrate from al-Allaf despite it not being present to see in the existing manuscript parts of the Mashyakha we have in our time, that had reading certificates on it going back pre al-Dhahabi. This means that al-Dhahabi and others post Ibn Hibban most likely did not possess a full copy of the Mashyakha of al-Fasawi.

- 2) Ibn Hibban mentioned the following narrator known as Ahmed ibn Yahya ibn al Wazir ibn Sulayman al-Tujibi<sup>59</sup> in his *Kitab al-Thiqat*:

<sup>59</sup> This is the correct spelling as mentioned by Ibn al-Mibrad (d. 909 AH) in his *Dabt man ghabar fiman qayyaduhu* (43-126).

**12092 - أحمد بن يحيى بن الوزير بن سليمان التميمي من أهل مصر يروى عن بن عيينة وابن وهب روى**

**عنه يعقوب بن سفيان الفارسي وكان قديم الموت**

He mentioned that Ya'qub ibn Sufyan took from Ahmed ibn Yahya ibn al Wazir ibn Sulayman al-Tujibi. Al-Tujibi is not listed in the manuscript of the Mashyakha or in his *al-Ma'rifah wa al-Tarikh*. This means that Ibn Hibban had access to a fuller copy of the Mashyakha of al-Fasawi to determine that al-Fasawi listed al-Tujibi as one of his teachers.

- 3) Here is an example where al-Fasawi narrated from a certain teacher, and he was then listed by Ibn Hibban in his *Kitab al-Thiqat*. Al-Fasawi mentioned the following in his Mashyakha:

**166 - حَدَّثَنَا عَبْدُ اللَّهِ ، قَالَ : حَدَّثَنَا يَعْقُوبٌ ، قَالَ : حَدَّثَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ الْمُفَضَّلِ**

، قَالَ : حَدَّثَنَا جَعْفَرٌ ، عَنِ الْأَعْمَشِ ، عَنِ ابْنِ أَبِي رَافِعٍ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الرَّحْمَنِ ، عَنِ أَبِيهِ ، عَنِ عَمَّارِ بْنِ يَاسِرٍ ، عَنِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ .

In the above sanad, Ya'qub is Ya'qub ibn Sufyan al-Fasawi, and he took from Abu Ali Ahmed ibn al Mufaddal. Ibn Hibban listed the latter in his *Thiqat* as follows:

**12106 - أحمد بن المفضل الكوفي أبو علي يروي عن أسباط بن محمد ووكيع روى عنه يعقوب بن**

**سفيان وأهل بآده وكان قديم الموت**

Ibn Hibban mentioned that Ya'qub ibn Sufyan took from Ahmed ibn al Mufaddal. Hence, this information was sourced by Ibn Hibban from a fuller copy of the *Mashyakha* of al-Fasawi.

4) Ibn Hibban mentioned the following narrator in his *Kitab al-Thiqat*:

**14637 - عيسى بن محمد الكتاني المروزي يروي عن علي بن حجر والناس وكان راويا**

**لعباد بن الأشجعي عن أبيه عن الثوري عنده بهذا الإسناد نسخة روى عنه يعقوب بن**

**سفيان وقال كتب عنه بمكة**

This narrator is Isa ibn Muhammad al-Kattani al-Marwazi. Ibn Hibban said that Ya'qub ibn Sufyan wrote (hadiths) from Isa in Makka. Isa is not listed in the present partial copy of the *Mashyakha* of al-Fasawi, nevertheless, Ibn Hibban had seen this information in the fuller copy in his time.

5) Ibn Hibban mentioned the following narrator in his *Kitab al-Thiqat*:

**15314 - محمد بن فضيل أبو عبد الله يروي عن عثمان بن اليمان روى عنه يعقوب بن سفيان الفارسي**

**وقال كتب عنه بمكة**

This narrator is Muhammad ibn Fudayl Abu Abdullah. Ibn Hibban said that Ya'qub ibn Sufyan wrote (hadiths) from Muhammad ibn Fudayl in Makka. Muhammad is not listed in the present partial copy of the *Mashyakha* of al-Fasawi, nevertheless, Ibn Hibban had seen this information most probably from the fuller copy in his time to mention this point in his *Kitab al-Thiqat*.

Besides these cases there are several more examples of narrators listed in the *Kitab al-Thiqat* of Ibn Hibban, where Ibn Hibban explicitly mentioned that these specific narrators were the teachers of Ya'qub ibn Sufyan. Such information was gleaned by Ibn Hibban from direct access to the works of Ya'qub ibn Sufyan like his *Mashyakha* or his *al-Ma'rifah wa al-Tarikh*. Note also, Ibn Hibban did not aim to mention all the teachers of Ya'qub ibn Sufyan al-Fasawi in his *Kitab al-Thiqat*, because if he did that, then the figure of around 1000 of his teachers would have been listed by Ibn Hibban.

Here is a partial list demonstrating this with highlighting from his *Kitab al-Thiqat*:

– 12289 إبراهيم بن سابق المكي مولى خُزاعة يروي عن مسلم بن خالد الزنجي روى عنه **يعقوب بن سُفيان**

– 12291 إبراهيم بن سالم من أهل مكة كنيته أبو سابق يروي عن مسلم بن خالد الزنجي وأهل مكة روى عنه

**يعقوب بن سُفيان**

– 12293 إبراهيم بن زكريا العجلي أبو إسحاق من أهل البصرة يروي عن شعبة وهمام بن يحيى روى عنه

**يعقوب بن سُفيان**

– 12300 إبراهيم بن سليمان الحلال من أهل البصرة يروي عن حماد بن سلمة روى عنه **يعقوب بن سُفيان**

القماسي

– 12327 إبراهيم بن موسى المكنى أبو إسحاق من أهل بغداد يروي عن عمرو بن مجمع عن إسماعيل بن

أبي خالد روى عنه **يعقوب بن سُفيان**

– 12420 إسماعيل بن عبد الملك شيخ من أهل البصرة يروي عن إبراهيم بن طهمان روى عنه **يعقوب بن سُفيان**

**سُفيان**

– 12506 إسحاق بن إبراهيم بن إسحاق أبو محمد يروي عن بن المبارك روى عنه يعقوب بن سُفْيَان وَقَالَ

كُتِبَتْ عَنْهُ بِمَكَّةَ مُسْتَقِيمٌ

الْحَدِيثِ

– 12552 أيوب بن موسى أبو اليسع الحبطي من أهل البصرة يروي عن اليمان بن المغيرة روى عنه يعقوب بن

سُفْيَان الْفَارِسِي

– 12555 أيوب بن سليمان بن داود بن يزيد الأودي من أهل الكوفة كنيته أبو يزيد يروي عن عبد الله بن

إدريس روى عنه يعقوب بن سُفْيَان

– 12702 بكار بن حصيب الرامي بصري يروي عن حبيب بن الشهيد روى عنه يعقوب بن سُفْيَان الْفَارِسِي

– 12738 ثابت بن محمد الكِنَانِي أَبُو إِسْمَاعِيلَ مِنْ أَهْلِ الْكُوفَةِ يَرْوِي عَنِ الثَّوْرِيِّ وَمَسْعَرِ بْنِ كِدَامٍ رَوَى عَنْهُ

يَعْقُوبُ بْنُ سُفْيَانَ الْفَارِسِي

– 12807 الحسن بن علي بن مسلم أبو عتبة السكوني الحمصي يروي عن معاوية بن يحيى الصدفي وإسماعيل

بن عياش روى عنه يعقوب بن سُفْيَان الْفَارِسِي

– 12819 الحسن بن زياد المحاري كنيته أبو علي مؤذن مسجد محارب من أهل الكوفة يروي عن عبد الرحمن

بن محمد المحاري روى عنه يعقوب بن سُفْيَان

– 13045 حاتم بن سالم القزاز من أهل البصرة يروي عن زنفل العري عن بن أبي مليكة كنيته أبو بشر روى عنه

يَعْقُوبُ بْنُ سُفْيَانَ

– 13128 خالد بن يزيد أبو الهيثم الحبطي من أهل البصرة يروي عن

قرعة بن سويد وأهل البصرة روى عنه يعقوب بن سُفْيَانَ

– 13134 خالد بن إسماعيل بن عليّة مولى بني أسد يروي عن أبيه روى عنه يعقوب بن سُفْيَانَ الْفَارِسِي

Let us conclude with one more narration but this time from other than Ibn Hibban. In the present copies of Ya'qub ibn Sufyan al-Fasawi's *Mashyakha* he did not list Imam Ahmed ibn Hanbal as one of his teachers. But some Hanbalis listed Ya'qub taking certain things from Ibn Hanbal.

In the *Tabaqat al-Hanabila* (1/416) of Ibn Abi Ya'la (d. 526 AH) he mentioned:

يَعْقُوبُ بْنُ سُفْيَانَ أَبُو يُوسُفَ سَمِعَ مِنْ إِمَامِنَا أَشْيَاءَ

Meaning: “**Ya'qub ibn Sufyan Abu Yusuf, he heard from our Imam certain things (narrations).**”

The above statement was also recorded by Imam ibn Muflih (d. 884 AH) in his *al-Maqsad al-Arshad* (3/122).

Thus, all of these examples are an answer to Imam al-Dhahabi's claim which the two detractors mentioned from his *Siyar a'lam an-Nubala* (13/181):

“I say he does not have that many teachers except roughly about 300, so where are the remainder? And the ones which are mentioned a group (of scholars) have weakened them.”

There is little doubt that Ya'qub ibn Sufyan al-Fasawi had many teachers that are not found in the partial manuscript of his *Mashyakha* that al-Dhahabi had access to and was published in our time. Ibn Hibban (d. 354 AH) lived close to the time of al-Fasawi (d. 277 AH), and he had access to a fuller edition listing the teachers of al-Fasawi not found in the *Zahiriyya* manuscript parts.



Based on this last point it is definitely known and affirmed that Ya'qub ibn Sufyan al-Fasawi took hadith from Rawh ibn Salah, as can be seen in the references the two detractors gave. Namely the following references they mentioned on p. 11:

Hāfīz Ya'qūb bin Sufyān al-Fasawī narrates from Rawhū bin Ṣalāh (*Kitāb al-Ma'rifah wal-Tārīkh*<sup>60</sup> (3:513), Madīnah: Maktabah al-Dār, 1410H), *Mawḍeḥ al-Awhām al-Jam'a wa'l Tafrīq* (2:96-97)

Hence, Rawh ibn Salah was a trustworthy teacher of al-Fasawi's as per his statement that has been proven to be authentically reported from him. As for al-Hafiz al-Dhahabi's reservation on the report of al-Fasawi taking from one thousand trustworthy teachers as not being conclusive, then this is a shadh (aberrant) stance, which none of the other scholars of hadith who also recorded the same narration rejected. These scholars being in bold highlighting are the following:

- 1) Tarikh Dimashq (74/163) by **al-Hafiz ibn Asakir** (d. 571 AH)
- 2) Tahdhīb al-Kamāl fi Asma al Rijal (32/333) of **al-Hafiz Jamaluddin al-Mizzi** (d. 742 AH)
- 3) Tahdhib al-Tahdhib (1/40 and 11/387), of **al-Hafiz ibn Hajar al-Asqalani** (d. 852 AH)
- 4) Maghani al-Akhyar fi Sharh Asami rijal Ma'ani (3/256) al Athar of **Imam Badruddin al-Ayni** (d. 855 AH)
- 5) Al-Muqaffa al-Kabir (1/406, no. 450) of **Imam Taqiuddin al Maqrizi** (d. 845 AH)

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<sup>60</sup> Rawh ibn Salah is also known as Rawh ibn Siyaba. The narration being referred to that al-Fasawi took from Rawh is the following:

أخبرنا علي بن أحمد بن إبراهيم البصري حدثنا الحسن بن محمد ابن عثمان الفسوي حدثنا **يعقوب بن سفيان حدثنا روح بن سيابة الدارقي** سمعت سعيد بن أبي أيوب يحدث عن داؤد بن الأخصين عن عكرمة عن ابن عباس عن رسول الله ﷺ قال: لا ضرر ولا ضرار، وإجارك أن يضع في جدارك خشبة

6) *Tabaqat Ulama al-hadith* (2/164) by Shaykh **ibn Abd al-Hadi al-Hanbali** (d. 744 AH)

This leads one to also infer that Ibn Hibban listed Rawh to be a *thiqa* (trustworthy) narrator in *Kitab al-Thiqat* based on a precedent. This being the fact that al-Fasawi did take from Rawh ibn Salah and thus considered him to be *thiqa* (trustworthy).

It is strongly possible that Ibn Hibban saw al-Fasawi listing Rawh ibn Salah in his *Mashyakha*. Hence, Ibn Hibban cannot be suspected of being lenient (*mutasahil*) when including Rawh in his *Kitab al-Thiqat*, as he had a precedent before his time. The issue of the leniency of Ibn Hibban will be discussed later on.

# EXAMINING THE CLAIM OF AHMED IBN MUHAMMAD IBN ZAKARIYYA AL-BAGHDADI THAT EGYPTIAN SCHOLARS OF HADITH DID NOT WRITE THE HADITHS OF RAWH IBN SALAH BY AGREEMENT

Between pp. 11-12 the two detractors mentioned the following points on Rawh ibn Salah based on the claim of Ahmed ibn Muhammad ibn Zakariyya Abu Bakr al-Baghdadi<sup>61</sup>:

Imām al-Dāraquṭnī brings his entry in his book and says, “*Rawhū ibn Ṣalāḥ bin Sayābah, he narrates from Ibn Lahiyy‘ah and from al-Thawrī and others, he was weak in ḥadīth and he resided in Miṣr.*” (*al-Mu‘taḥif wa’l Mukhtalif* (3:1377), Beirut: Dār al-Gharb al-Islāmī, 1406H/1986)

In Ḥāfiẓ al-Burqānī’s question to Imām al-Dāraquṭnī he said, “*Abu’l Ḥasan (ie Imām Dāraquṭnī) said to me, I heard Abū Ṭālib say, the brother of Maymūn, his name was Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī, he was a resident of Miṣr, he said to me, “We are in agreement (ie the people of ḥadīth) that we do not write the ḥadīth of three people of Miṣr, (1) ‘Alī bin al-Ḥasan al-Sāmī (2) Rawhū bin Ṣalāḥ and (3) ‘Abd al-Mun‘im bin Bashīr.*” (*Suwālāt Abī Bakr al-Burqānī lil-Dāraquṭnī Fī al-Jarḥ wa’l Ta‘dīl* (p.56-57 no.18), Cairo: Maktabah al-Qur‘ān, ?)

Ḥāfiẓ al-Burqānī further said, “*And then Abu’l Ḥasan (ie Imām Dāraquṭnī) said to me, Rawhū bin Ṣalāḥ, he is also referred to as Rawhū bin Sayābah Miṣrī, likewise ‘Abd al-Mun‘im Miṣrī and ‘Alī bin al-Ḥasan al-Sāmī Miṣrī.*” (*Suwālāt Abī Bakr al-Burqānī lil-Dāraquṭnī Fī al-Jarḥ wa’l Ta‘dīl* (p.57).

<sup>61</sup> His biography is in *Tarikh Baghdad* (6/138, no. 2624, Bashhar Awwad edition) of al-Khatib al-Baghdadi. He was listed as being Thiqa (trustworthy) by al-Hafiz Qasim Ibn Qutlubugha in *his al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* (2/15, no. 650)

The people of a country know its people better, especially when it comes to praise and criticism and this is a general principle. Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī was given the title of al-Ḥāfiẓ and he was also a resident of Miṣr, the likes of Imām al-Ṭabarānī narrated from him. He died in the year 296H. (*Tārīkh Baghdād* (5:8).

This is why Imām al-Dāraquṭnī specifically mentions Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī as a resident of Miṣr and he further emphasises this by mentioning the names of the three narrators and refers to them as al-Miṣrī. The affair of the other two narrators is very disparaging which gives us an indication of Rawhū bin Ṣalāḥ. (refer to the general books of Rijāl)

### Reply:

As for the grading of Imam al-Daraqutni that Rawh ibn Salah is da'eef (weak) then it has been proven earlier on that this is a vague type of disparagement (Jarh mubham), which does not explain the reason(s) on why Rawh is proven to be da'eef. Hence, this type of Jarh from al-Daraqutni is not acceptable. As for the matter related to this section the following quotation is what needs scrutinising:

In **Hāfiẓ al-Burqānī's question to Imām al-Dāraquṭnī** he said, “*Abu'l Ḥasan (ie Imām Dāraquṭnī) said to me, I heard Abū Ṭālib say, the brother of Maymūn, his name was Aḥmad bin Muḥammad bin Zakariyyah Abū Bakr al-Baghdādī, he was a resident of Miṣr, he said to me, “We are in agreement (ie the people of ḥadīth) that we do not write the ḥadīth of three people of Miṣr, (1) 'Alī bin al-Ḥasan al-Sāmī (2) Rawhū bin Ṣalāḥ and (3) 'Abd al-Mun'im bin Bashīr.*” (*Suwālāt Abī Bakr al-Burqānī lil-Dāraquṭnī Fī al-Jarḥ wa'l Ta'dīl* (p.56-57 no.18), Cairo: Maktabah al-Qur'ān, ?)

Firstly, they typed the name of Hafiz al-Barqani as al-Burqani some four times, so it is not a typographical error, but a misreading on their part! The printed edition

of his work also mentioned it to be al-Barqani. See the title with underlining of al-Barqani below:

سُؤَالَاتُ أَبِي بَكْرٍ الْبَرْقَانِيِّ  
لِلْإِمَامِ أَبِي الْحَسَنِ الدَّارِقُطِيِّ  
٢٠٦ - ٢٨٥ هـ  
فِي الْجَرِيحِ وَالتَّعْدِيلِ وَعِلَلِ الْحَدِيثِ

Surprisingly, al-Daraqutni is the one who transmitted this claim, and he was from Baghdad in Iraq. He still went ahead and recorded one narration via the route of Rawh in his well-known *Sunan al-Daraqutni*. It being the following from his *Sunan* (5/391) on the authority of Abu Hurayra (ra):

4514 - نا دَعَايَجُ بْنُ أَحْمَدَ , نا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبُوشَنَجِيُّ , نا رُوْحُ بْنُ صَلاَحٍ , نا نافعُ بْنُ يَزِيدَ , وَيَجِي  
بُنُ أَيُّوبَ , عَنْ يَزِيدَ بْنِ الهَادِ , عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ , عَنْ عَطَاءِ بْنِ يَسَارٍ , عَنْ أَبِي هُرَيْرَةَ , أَنَّهُ سَمِعَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , يَقُولُ: «لَا تَجُوزُ شَهَادَةُ بَدَوِيٍّ عَلَى صَاحِبِ قَرْيَةٍ»

This hadith from Abu Hurayra (ra) mentioned the Prophet ﷺ saying:

**“The testimony of a Bedouin against a townsman is not valid.”**

The exact wording in Arabic is also recorded with chains of transmission not containing Rawh ibn Salah as recorded in *Sunan Abi Dawud* (with the grading of

Zubair Ali Zai who is the late authority figure of the two detractors). From the Salafi, Darus Salam edition of Sunan Abi Dawud (4/186):

**Chapter 17. Testimony Of A Bedouin Against Townspeople**

**3602.** It was narrated from Abū Hurairah that he heard the Messenger of Allāh ﷺ say: “The testimony of a Bedouin against a townsman is not valid.” (*Sahih*)

(المعجم ١٧) - بَابُ شَهَادَةِ الْبَدَوِيِّ عَلَى أَهْلِ الْأَمْصَارِ (الصفحة ١٧)

٣٦٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَهْمَدِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي أَيُّوبَ وَتَائِبُ بْنُ يَزِيدَ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَجُوزُ شَهَادَةُ بَدَوِيِّ عَلَى ضَاحِبٍ قَرْيَةٍ».

**تخریج:** [إسناده صحيح] أخرجه ابن ماجه، الأحكام، باب من لا تجوز شهادته، ح: ٢٣٦٧ من حديث ابن وهب به وصححه ابن الجارود، ح: ١٠٠٩.

**Comments:**

Meaning, since the two kinds of people live in separate areas, and it is in regard to disputes.

The same narration was also recorded in Sunan ibn Majah (Darus Salam edition, 3/356, with gradings by Zubair Ali Zai):

**2367.** It was narrated from Abu Hurairah that he heard the Messenger of Allāh ﷺ say: “The testimony of a Bedouin against a town-dweller is not permissible.” (*Sahih*)

٢٣٦٧ - حَدَّثَنَا حَرَمَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي تَائِبُ بْنُ يَزِيدَ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَجُوزُ شَهَادَةُ بَدَوِيِّ عَلَى ضَاحِبٍ قَرْيَةٍ».

**تخریج:** [إسناده صحيح] أخرجه أبو داود، القضاء، باب شهادة البدوي على أهل الأمصار، ح: ٢٦٠٢ من حديث ابن وهب به، وصححه ابن الجارود، ح: ١٠٠٩.

**Comments:**

- a. The fact of it, is that the Bedouins are generally at a low level in religion, morals and character; because they do not have the opportunity to sit in the company of the scholars and to learn about the religion. Therefore, there is more possibility they will not testify accurately.
- b. It is necessary that the witness is a trustworthy person.

Since the above narration was declared to have a Sahih chain of transmission with mention of Ibn al Jarud authenticating it too, this shows that Rawh ibn Salah transmitted the exact same narration going back to Abu Hurayra (ra), with the precise wording as other sub-narrators did. This indicates that Rawh did transmit narrations with precision too, and so the proposition that he is not outright weak (da'eef) or transmitted munkar (rejected) narrations is bolstered further.

We know that al-Daraqutni weakened Rawh in the reference the two detractors gave, viz, - *al-Mu'talif wa'l Mukhtalif* (3:1377).

It is also worth noting that al-Daraqutni did not weaken him in his Sunan<sup>62</sup> or his work dedicated to listing weak and rejected narrators under the title: *Kitab al-Du'afa wa al-Matrukin* (The book of weak and rejected narrators), which mentioned some 632 narrators within it.

On top of this it is worth pointing out that a Hadith scholar by the name of **al-Hafiz Abu Muhammad Abdullah ibn Yahya al-Ghassani al-Jaza'iri (d. 682 AH)** has done a takhrij of all the weak narrations in the Sunan of Daraqutni, under the title: *Kitab Takhrij al-Ahadith ad-Di'af min Sunan al-Daraqutni*.<sup>63</sup> Al-Ghassani did not include the above narration via the route of Rawh ibn Salah as recorded by al-Daraqutni to be weak. Hence, the narration via Rawh in Sunan al-Daraqutni was a type of authentic narration to al-Ghassani.

As for the actual claim of Ahmed ibn Muhammad ibn Zakariyya Abu Bakr al-Baghdadi: *"We are in agreement (ie the people of ḥadīth) that we do not write the ḥadīth of three people of Miṣr, (1) 'Alī bin al-Ḥasan al-Sāmī (2) Rawhū bin Ṣalāh and (3) 'Abd al-Mun'im bin Bashīr."*

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<sup>62</sup> Al-Daraqutni did highlight some weak narrators by name in his Sunan.

<sup>63</sup> Published by Dar al-Kutub al-Ilmiyya, ed. Kamal Yusuf al-Houth, 1st edn, 1990)

This too is unproven about Rawh ibn Salah because there were some trustworthy Egyptian scholars who did take the Hadiths of Rawh ibn Salah and transmitted them. Once again, this type of Jarh has not mentioned the reason(s) why Rawh ibn Salah did not apparently have his hadiths written by certain Egyptians, and thus it is a vague type of criticism (Jarh mubham).

Let us proceed to show examples of some Egyptian Hadith scholars who did take Hadiths from Rawh ibn Salah in answer to the claim of Ahmed ibn Muhammad ibn Zakariyya Abu Bakr al- Baghdadi. Firstly, it is noteworthy that Ibn Hibban said that the people of Misr (Egypt) did take hadiths from Rawh ibn Salah. This was mentioned in the *Kitab al-Thiqat* (8/244) of Ibn Hibban as follows:

13240 - روح بن صلاح من أهل مصر يروي عن يحيى بن أيوب وأهل بلده روى عنه محمد بن إبراهيم

البوشنجي وأهل مصر

Meaning: “**Rawh ibn Salah from the people of Egypt. He related from Yahya ibn Ayyub and the people of his land. Muhammad ibn Ibrahim al-Bushanji and the people of Egypt related from him.**”

This statement from Ibn Hibban (d. 354 AH) is in opposition to what Ahmed ibn Muhammad ibn Zakariyya Abu Bakr al- Baghdadi (d. 296 AH) claimed. Ibn Hibban died after Ahmed ibn Muhammad and thus he did not agree with the supposed agreement of the Egyptian scholars in not taking hadith from Rawh ibn Salah.

Returning back to the actual Fatima bint Asad (ra) recorded by Imam al-Tabarani, the two detractors mentioned on p. 9:

The chain in al-Ṭabarānī’s *Mu’ajam al-Kabir* and in his *Mu’ajam al-Ansaṭ* which also leads to the same chain by default in the *Majma’a al-Bahrayn* al-Ṭabarānī says transmitted to us **Ahmad bin**



**Hamād bin Zugbah** from Rawhū bin Ṣalāḥ from Sufyān al-Thawrī from (‘Ann) ‘Āṣim al-Aḥwal from Anas bin Mālik (RaḍiAllāhū ‘Anhū) who said.....

In Arabic the chain is as follows from al-Tabarani’s *al-Mu’jam al-Kabir* (24/351):

871 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادِ بْنِ زُعْبَةَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ

أَنْسِ بْنِ مَالِكٍ

The two detractors typed up the name of al-Tabarani’s teacher as: **Ahmad bin Hamād bin Zugbah**

They have misread the Arabic name - حَمَّاد -

They read it as “**Hamād**” - while the correct reading should be Hammad.

Now what these two detractors failed to realise is that Ahmed ibn Hammad ibn Zugba is actually from Egypt, as his own student, al-Tabarani, definitively mentioned in the same *al-Mu’jam al-Kabir*. Here follow examples from al-Tabarani from his different Hadith collections where he mentioned the Egyptian heritage of Ahmed ibn Hammad ibn Zugba, where at the end of his name he mentioned him to be an Egyptian by saying - “**The Egyptian** - **المِصْرِيُّ**”

#### 1) *Al-Mu’jam al-Kabir* (4/204) of al-Tabarani:

4147 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادِ بْنِ زُعْبَةَ **المِصْرِيُّ**، حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَنَا ابْنُ هُبَيْعَةَ،

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ

خَوَاتِ بْنِ جُبَيْرٍ، قَالَ: مَاتَ رَجُلٌ وَأَوْصَى إِلَيَّ فَكَانَ فِيهَا أَوْصَى بِهِ أُمُّ وَلَدِهِ وَامْرَأَةٌ حُرَّةٌ،

فَوَقَعَ بَيْنَ أُمِّ الْوَلَدِ وَالْمَرْأَةِ كَلَامًا، فَقَالَتْ لَهَا الْمَرْأَةُ: يَا لَكَعَاءُ غَدًا يُؤْخَذُ بِأُذُنِكَ فَتُبَاعِينَ فِي السُّوقِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «لَا تُبَاعِ»

2) *Musnad al-Shamiyyin* (3/230) of al-Tabarani:

2146 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنِ زُعْبَةَ الْمِصْرِيُّ، ثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، ثَنَا ابْنُ هُبَيْعَةَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، عَنْ أَبِيهِ، قَالَ: كُنَّا نَعُدُّ الرِّيَاءَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّرْكَ الْأَصْغَرَ "

3) *Kitab al-Du'a* (2/965) of al-Tabarani, where in the following chain he mentioned two of his Egyptian teachers, one being Yahya ibn Ayyub al-Allaf and the other being, Ahmed ibn Hammad ibn Zugba:

366 - حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ الْعَلَّافِ، وَأَحْمَدُ بْنُ حَمَّادِ بْنِ زُعْبَةَ الْمِصْرِيَّانِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَرِيدٍ، عَنْ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَعْجِزَنَّ أَحَدُكُمْ إِذَا دَخَلَ مَرْفَقَهُ أَنْ يَقُولَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الرَّجْسِ النَّجِسِ الْحَيْثِ الْمُحَبَّبِ الشَّيْطَانِ الرَّجِيمِ.

4) *Al-Mu'jam al Saghir* of al-Tabarani:

37 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادِ بْنِ زُعْبَةَ أَبُو جَعْفَرٍ الْمِصْرِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ رَاشِدٍ الْبَرَاءُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ الْقُرْدُوسِيُّ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ مِنْ هَذِهِ الْخَضِرَاوَاتِ الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ وَالْفُجْلِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ  
الْمَلَائِكَةَ تَتَأَذَى مِمَّا يَتَأَذَى مِنْهُ بَنُو آدَمَ.

لَمْ يَرَوْهُ عَنْ هِشَامِ الْقُرْدُوسِيِّ إِلَّا يَحْيَى بْنَ رَاشِدٍ، تَفَرَّدَ بِهِ سَعِيدُ بْنُ عُقَيْرٍ وَالْقَرَادِيسِيُّ فَخِذُّ مِنَ الْأَزْدِ.

In the last chain, al-Tabarani gave a fuller name of his Shaykh as being - Ahmed ibn Hammad Zugba Abu Ja'far al-Misri.

The point that Ahmed ibn Hammad ibn Zugba was an Egyptian can be determined by the fact that he has been listed as an Egyptian scholar in the *Tarikh of Ibn Yunus* (d. 347 AH), under the initial section known as *Tarikh al-Misriyyin* (History of the Egyptian narrators, 1/9), as follows:

**11 - أحمد بن حمّاد بن مسلم بن عبد الله بن عمرو التّجيبّي المصري : يكنى أبا جعفر، وهو مولى بنى سعد من تجيب. توفي يوم السبت - بمصر - لخمس بقين من جمادى الأولى سنة ست وتسعين ومائتين، وكان ثقة مأمونا، بلغ أربعاً وتسعين سنة .**

Ibn Yunus gave his full name as Ahmed ibn Hammad ibn Muslim ibn Abdullah ibn Amr al-Tujibi al-Misri (the Egyptian), with the kunya, Abu Ja'far, and declared him to be Thiqa ma'mun (Trustworthy and reliable). Some may raise the question that the name Zugba was not mentioned by Ibn Yunus so what is the proof that this is the Shaykh of al-Tabarani that was listed by Ibn Yunus?

The answer can be determined from the *Tahdhīb al-Kamāl fi Asma al Rijal* (1/296-297) of al-Hafiz Jamaluddin al-Mizzi (d. 742 AH), where he mentioned his biography. Let us quote the initial lines that prove the point:

28- س: أَحْمَدُ بْنُ حَمَّادِ بْنِ مُسْلِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو

التَّجِيبِي، أَبُو جَعْفَرٍ الْمِصْرِيِّ، مَوْلَى بَنِي سَعْدِ بْنِ مَعَاوِيَةَ مِنْ تَجِيبِ

وَهُوَ أَخُو عَيْسَى بْنِ حَمَّادٍ، زُغْبَةَ (1) ، وَكَانَ أَصْغَرَ مِنْ عَيْسَى.

رَوَى عَنْ: رُوحِ بْنِ صَالِحٍ، وَزُهَيْرِ بْنِ عِبَادِ الرَّؤَاسِيِّ، ابْنِ عَمِّ وَكَيْعِ بْنِ الْجِرَاحِ، وَسَعِيدِ بْنِ الْحَكَمِ بْنِ أَبِي مَرْيَمَ،

وَسَعِيدِ بْنِ كَثِيرِ بْنِ عَفِيرٍ، وَأَبِي صَالِحِ عَبْدِ الْغَفَّارِ بْنِ دَاوُدَ بْنِ مَهْرَانَ الْحِرَاقِيِّ نَزِيلِ مِصْرَ، وَمُحَمَّدِ ابْنِ رُوحِ الْعَنْبَرِيِّ،

وَمُوسَى بْنِ نَاصِحٍ، وَيَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ

Al-Mizzi mentioned his name as Ahmed ibn Hammad ibn Muslim ibn Abdullah ibn Amr al-Tujibi, Abu Ja'far al-Misri, the Mawla of Bani Sa'd ibn Muawiyya from Tujib. **He is the brother of Isa ibn Hammad, Zugba.** He narrated from Rawh ibn Salah..."

Hence, what Ibn Yunus mentioned is about Ahmed ibn Hammad ibn Zugba who is the brother of Isa ibn Hammad ibn Zugba.

Imam al-Dhahabi has also mentioned the same narrator in his *Tarikh al-Islam*<sup>64</sup> and mentioned that al-Tabarani was one of his students, as follows:

15- أَحْمَدُ بْنُ حَمَّادِ بْنِ مُسْلِمِ .

أَبُو جَعْفَرِ التَّجِيبِيِّ الْمِصْرِيِّ بْنِ زُغْبَةَ .

عن: سعيد بن أبي مرجم، وسعيد بن عفير، وأخيه عيسى بن حماد، وطائفة.

وعنه: ن. ، وأبو سعيد بن يونس، وعبد المؤمن بن خلف النسفي، والحسن بن رشيق، والطبراني، وجماعة.

وبلغ أربعاً وتسعين سنة .

<sup>64</sup> 22/45, Tadmuriyya edition.

توفي بمصر في جمادى الأولى سنة ست وتسعين.

Al-Dhahabi said he is: “**Ahmed ibn Hammad ibn Muslim, Abu Ja’far al-Tujibi al-Misri ibn Zugba.**”

Al-Dhahabi also has an entry for him under the name Zugba in his *Siyar a’lam an-Nubala* (13/533) where he declared him to be Saduq (truthful). He also mentioned that al-Tabarani related narrations from Zugba, and he was declared to be Thiqa ma’mun (trustworthy and reliable) by Ibn Yunus. Al-Dhahabi also personally graded Zugba to be Thiqa ma’mun in his *al-Kashif* (1/192, no. 23).

Hence, all of this proves the point that al-Tabarani’s Shaykh known as Ahmed ibn Hammad ibn Zugba was from Egypt, and he was a trustworthy narrator.<sup>65</sup> He took from Rawh ibn Salah as al-Mizzi affirmed in his *Tahdhīb al-Kamāl*.

Additionally, it was shown in the initial pages of this rejoinder that the Fatima bint Asad (ra) narration was also transmitted by Imam **Muwaffaq ibn Ahmed al-Makki al-Khawarizmi (d. 568 AH)** in his *Maqtal al-Hussain*, radiallahu anhu (1/60-61), and in his *al-Manaqib* (pp. 47-48), where he mentioned that Ahmed ibn Hammad ibn Zugba was an Egyptian. Here is part of the chain which shows that he was an Egyptian from the *Maqtal*:

٤- وبهذا الإسناد، عن أحمد بن الحسين هذا، أخبرنا علي بن أحمد بن  
عبدان، أخبرنا سليمان بن أحمد بن أيوب، أخبرنا أحمد بن حماد بن رغبة  
المصري، أخبرنا روح بن صلاح، أخبرنا الثوري، عن عاصم الاحول، عن  
انس بن مالك قال: لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي

<sup>65</sup> He was declared to be Saduq (truthful) by Ibn Hajar al-Asqalani in his *Taqrib al-Tahdhīb* (no. 28). It is also known that al-Nasa’i took directly from Zugba as al-Dhahabi mentioned in his *Siyar a’lam an-Nubala* (13/533). Al-Nasa’i declared Zugba to be Salih (good) as recorded by Ibn Hajar in his *Tahdhīb al-Tahdhīb* (1/24). Al-Hakim has also recorded a narration via Zugba in his *al-Mustadrak* (3/543, no. 6020) and thus a reliable narrator according to al-Hakim’s standards.

Also, in *al-Manaqib*:

١٠ - وأخبرنا الشيخ القاضي ، الامام الزاهد ، زين الائمة ، أبو الحسن علي بن أحمد العاصمي الخوارزمي ، أخبرنا القاضي الإمام ، شيخ القضاة اسماعيل بن أحمد الواعظ ، أخبرنا والذي شيخ السنة أبو بكر احمد بن الحسين البيهقي ، أخبرنا علي بن أحمد بن عبدان أخبرنا سليمان بن أحمد بن أيوب ، حدثنا أحمد بن حماد بن رغبة المصري ، حدثنا روح بن صلاح ، حدثنا الثوري ، عن عاصم الأحول ، عن أنس بن مالك قال : لما ماتت فاطمة بنت أسد

There is another Egyptian teacher of al-Tabarani's who also took from Rawh ibn Salah. His name is - **Ahmed ibn Yahya ibn Khalid ibn Hayyan**.

Al-Tabarani mentioned the following chain of transmission in his *al-Mu'jam al Saghir* (6/63, al-Maknaz edition):

43- حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ خَالِدِ بْنِ حَيَّانَ الرَّقِّيُّ أَبُو الْعَبَّاسِ الْمِصْرِيُّ بِمِصْرَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ الْجُعْفِيُّ قَالَ: حَدَّثَنَا عَمِّي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبُو مُسْلِمٍ قَائِدُ الْأَعْمَشِ عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مَرَّةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلْتُ: يَا جَبْرِيلُ أَيُّصَلِّي رَبُّكَ، جَلَّ ذِكْرُهُ وَتَعَالَى جَدُّهُ قَالَ: نَعَمْ قُلْتُ مَا صَلَاتُهُ قَالَ سُبُّوحٌ قُدُّوسٌ سَبَقَتْ رَحْمَتِي غَضَبِي. لَمْ يَرَوْهُ عَنِ الْأَعْمَشِ إِلَّا أَبُو مُسْلِمٍ، تَفَرَّدَ بِهِ الْجُعْفِيُّ

Al-Tabarani started off by saying that the narration was related to him from his Shaykh: “**Ahmed ibn Yahya ibn Khalid ibn Hayyan al-Raqqi Abul Abbas al-Misri, in Egypt...**”

Al-Tabarani has given the following example in his *al-Mu'jam al-Awsat* (1/34) where his teacher Ahmed ibn Yahya al-Misri also took from Rawh ibn Salah:

87 - حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ خَالِدِ بْنِ حَيَّانَ قَالَ: نَا رَوْحُ بْنُ صَالِحٍ قَالَ: نَا ابْنُ لَهَيْعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «زُورُوا غَيْبًا تَزِدَادُوا حُبًّا» لَمْ يَزُورُوا هَذَا الْحَدِيثَ عَنْ نَافِعٍ إِلَّا يَزِيدُ بْنُ أَبِي حَبِيبٍ، وَلَا عَنْ يَزِيدَ إِلَّا ابْنُ لَهَيْعَةَ. [ص: 35] تَفَرَّدَ بِهِ: رَوْحُ بْنُ صَالِحٍ

As for the reliability of Ahmed ibn Yahya ibn Khalid ibn Hayyan al-Raqqi Abul Abbas al-Misri, as a hadith transmitter then the only accreditation I could locate was due to al-Hafiz Diya al-Maqdisi al-Hanbali (d. 643 AH) narrating some ahadith via the routes of al-Tabarani, narrating from him in his *al-Mukhtara*. *Al-Mukhtara* was compiled on similar lines to the *Mustadrak* of al-Hakim. Al-Hakim and Diya al-Maqdisi both attempted to collate narrations that fit the conditions of al-Bukhari and Muslim but not recorded in the two Sahih works of the latter named Imams of Hadith. Hence, Ahmed ibn Yahya ibn Khalid ibn Hayyan al-Raqqi Abul Abbas al-Misri, is a trustworthy narrator according to Diya al-Maqdisi.

al-Hafiz ibn Hajar al-Asqalani said the following in his *Tahdhib al-Tahdhib* (8/670):

أَخْرَجَهُ الضَّيَاءُ فِي "الْمُخْتَارَةِ" ، وَمَقْتَضَاهُ أَنْ يَكُونَ عَيْدُ اللَّهِ عِنْدَهُ ثِقَةً

Meaning:

"Al-Diya' included it in 'al-Mukhtara'<sup>66</sup>, and its implication is that Ubaydullah is trustworthy (thiqa) according to him."

This means that Ibn Hajar affirmed the position of *al-Mukhtara* consisting of reliable narrators as per the view of Diya a-Maqdisi.

<sup>66</sup> See 11/167.

Here are some examples from *al-Mukhtara* where al-Tabarani narrated from Ahmed ibn Yahya:

*Al-Mukhtara* (9/95):

**79 - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ نَصْرِ أَنَّ فَاطِمَةَ أَخْبَرَتْهُمْ أَبَا مُحَمَّدٍ أَبَا سَلِيمَانَ بْنَ أَحْمَدَ الطَّبْرَانِيَّ ثَنَا أَحْمَدُ بْنُ**

**يَحْيَى بْنِ خَالِدِ بْنِ حَيَّانَ الرَّقِّيِّ ثَنَا مُؤَمَّلُ بْنُ إِهَابٍ ثَنَا عُثْمَانُ بْنُ سَعِيدِ بْنِ كَثِيرٍ الْحِمَاصِيُّ ثَنَا مُحَمَّدُ بْنُ عَبْدِ**

**الرَّحْمَنِ بْنِ عَرِيْقٍ عَنِ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِمَنْ وَجَدَ فِي كِتَابِهِ اسْتِغْفَارًا**

كثيرا

أخبره ابن ماجه في سننه والنسائي وفي كتاب عمل يوم وليلة جميعا عن عمرو بن عثمان عن ابيه

*Al-Mukhtara* (9/310):

**268 - أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ الْأَصْبَهَانِيَّ أَنَّ فَاطِمَةَ بِنْتَ عَبْدِ اللَّهِ أَخْبَرَتْهُمْ أَبَا مُحَمَّدٍ بْنَ رِيْدَةَ أَبَا**

**سَلِيمَانَ بْنَ أَحْمَدَ الطَّبْرَانِيَّ ثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ خَالِدِ الرَّقِّيِّ ثَنَا يَحْيَى بْنُ سَلِيمَانَ الْجَعْفَرِيُّ ثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ**

**وَأَحْمَدُ بْنُ بَشِيرٍ عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ عَامِرِ الشَّعْبِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَهُوَ يَطُوفُ بِالْكَعْبَةِ**

**وَهُوَ يَقُولُ وَرَبِّ هَذِهِ الْبَيْتَةِ لِلْعَنِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَكَمَ وَمَا وَلَدَ**

To conclude this section, the claim of Ahmed ibn Muhammad ibn Zakariyya Abu Bakr al-Baghdadi that the two detractors quoted from al-Barqani's, *Su'alat* (questions on the status of narrators) to al-Daraqutni, is not acceptable as a valid Jarh as it is vague and unproven. This is due to the fact that the trustworthy narrator known as Ahmed ibn Hammad ibn Zugba Abu Ja'far al-Misri (the teacher of al-Tabarani) did take from Rawh ibn Salah in Egypt, as both resided in Egypt.



Additionally, Ahmed ibn Yahya ibn Khalid ibn Hayyan al-Raqqi Abul Abbas al-Misri was also from Egypt and took from Rawh ibn Salah. Hence, the claims of the detractors have been responded to based on their reliance of the statement made by Ahmed ibn Muhammad ibn Zakariyya Abu Bakr al-Baghdadi.

# THE STATEMENT OF IMAM IBN AL-JAWZI (d. 597 AH) ON RAWH IBN SALAH

The two detractors mentioned on pp. 16-17:

Ḥāfiẓ Ibn al-Jawzī has also classed him as a weak and abandoned narrator, he mentions, “Rawhū bin Ṣalāḥ, or they say Rawhū bin Shibābah (it should be Sayābah), his kunyah is Aba’l Ḥārith, he narrates from Ibn Lahiyy’ah, Ibn ‘Adiyy said he is weak.” (Kitāb al-Ḍu’afā’ wal Matrūkīn (1:287 no.1643), Beirut: Dār al-Kutub al-‘Ilmiyyah,?)

Furthermore, Ḥāfiẓ Ibn al-Jawzī cites this report in his book of fabricated and weak narrations under the chapter of the virtues of Fātimah bint Asad, and then transmits it with his chain through to al-Ṭabarānī and thereafter says,

“The author (ie referring to himself) says this is a lone report of Rawhū ibn Ṣalāḥ who is from the unknown narrators and furthermore, Ibn ‘Adiyy has declared him to be weak.” (al-‘Ellal al-Mutānahiyyah Fī’l Aḥādīth al-Wahiyyah (1:268-269 no.433), Faiṣalabād: Idārah ‘Ulūm al-Atharīyyah, 1399H/1979), Cf. Edn. Khalil al-Mayyis, (1:269-270 no.433), Beirut: Dār alKutub al-‘Ilmiyyah, 1403H/1983)

Imām Dhahabī in his summary of the al-‘Ellal al-Mutānahiyyah Fī’l Aḥādīth al Wahiyyah of Ḥāfiẓ Ibn al-Jawzī again grades Rawhū weak thus showing his consistency. (Talkhīs Kitāb al-‘Ellal al-Mutānahiyyah Li-Ibn al-Jawzī (p.91 no. 218), Riyadh: Maktabah al-Rushd, 1419H/1998)

## Reply:

The grading of Imam Ibn al-Jawzi that Rawh ibn Salah is weak is insufficient and unacceptable, since in his *Kitab al-Du’afa* he merely mentioned the weakening of Ibn Adi, whose grading has been shown above to be a vague type of criticism. Additionally, the *Kitab al-Du’afa* of Ibn al-Jawzi has criticism levelled against it and its methodology. One of the first scholars to counter this work was the Hanafi

Muhaddith known as **al-Hafiz Alauddin Mughlatai** (d. 762 AH)<sup>67</sup> in his *al-Iktifa fi Tanqih Kitab al Du'afa*. The latter work was published in an incomplete 3 volume format using a partial manuscript held in Darul Kutub al-Misriyya in Cairo, Egypt, by the Egyptian researcher known as Dr. Mazin al-Sirsawi. The first edition only began with the narrator - سعيد بن زرة الجرار الحمصي .

Hence, Rawh ibn Salah is not found in that edition of *al-Iktifa*.

The two detractors also used his edition of *al-Kamil fi'l Du'afa* of ibn Adi when they mentioned the reference as follows: *al-Kāmil Fi'l Du'afa' al-Rijāl* (4:553-554 no.668), Riyādh: Maktabah al-Rushd, Edn. Māzin al-**Sarsāwī**).

The correct spelling is al-Sirsawi and not al-Sarsawi as the following edition of his editing of *al-Du'afa al-Uqayli* mentioned:



**Shaykh Zafar Ahmed Uthmani** said in his *Qawā'id fi Ulum al-Hadith*:<sup>68</sup>

<sup>67</sup> Some have spelt it as Mughultai also.

<sup>68</sup> Translated into English under the title: Underlying principles of the Sciences of Hadith (p. 157). See - <https://turath.co.uk/publications/qawaid-fi-ulum-al-hadith-principles-hadith/>

**One ought to mention ascriptions of being weak or trustworthy about a narrator and that it is not correct to confine oneself to mentioning one of them**

“If there is a difference of opinion about a narrator, with some declaring him a trustworthy narrator and others declaring him weak, then to confine oneself to mentioning the ascription of weakness and remaining silent about the ascription of trustworthiness or vice-versa is a serious fault. Unless the person is someone whose reliability is firmly established and whose imamate the ummah acknowledges, in which case there is no harm in confining oneself to the ascription of his being a trustworthy narrator. In fact, it is incumbent (to confine to ascribing his trustworthiness) if it is clear that the source of his invalidation is someone who is partisan, harsh, is himself invalidated, who attacks him because of his being a contemporary or because of worldly aversion, or if he is someone whose opinion is not heeded because he is ignorant of the state of the narrator. All of this is obvious after considering what we have mentioned already about the principles of invalidation and validation.

**Adh-Dhahabi** said in the Mizan in the biographical notice on Aban ibn Yazid al-Attar, *‘The Allamah Abu’l Faraj ibn al Jawzi counted him among weak narrators without mentioning the sayings of those who declared him to be a trustworthy narrator, and this is one of the defects of his book that he quotes the invalidation but is silent about validation.’*

The above quote from al-Dhahabi has also been quoted from a Salafi site that was run by Raza Hassan who is an associate linked to the detractors. He mentioned the following from al-Dhahabi as well as what he thought here - <http://asmaur-rijaal.blogspot.com/2014/02/jafar-bin-maymoon-at-tameemi-al-anmaati.html>

Quote:

Haafidh Ibn al-Jawzee (D. 597) mentioned him in Ad-Du'afa wal Matrokeen (1/173)

**Note:** Ibn al-Jawzee is among the strictest of Muhadditheen. Imaam Dhahabi said about his book of Du'afa:

وقد أورده أيضا العلامة أبو الفرج ابن الجوزي في "الضعفاء"، ولم يذكر فيه أقوال من وثقه، وهذا من  
"عيوب كتابه، يسرد الجرح ويسكت عن التوثيق"

**“And al-Allaamah Abu al-Faraj Ibn al-Jawzee has also mentioned him in Ad-Du'afa but he did not mention any savings of Tawtheeq in it, and this is one of the defects of his book, he brings only the Jarh and remains silent from the Tawtheeq”**

[Meezaan al-I'tidaal (1/16)]<sup>69</sup>

Hence, when we look at how Ibn al Jawzi recorded just the vague Jarh from Ibn Adi on Rawh ibn Salah, it became apparent that he failed to mention the accreditation (tawthiq) of Ibn Hibban, al-Hakim, and that he was one of the trustworthy teachers of Ya'qub ibn Sufyan al-Fasawi.

Raza Hassan also mentioned other examples about Ibn al-Jawzi. See here - <http://asmaur-rijaal.blogspot.com/2013/03/muhammad-bin-ishaaq-bin-yasaar.html>

Quotes:

- 43- Haafidh Ibn al-Jawzee criticized Ibn Ishaq so Badr ud-Deen Aynee al-Hanafi answered him saying: **“The criticism of Ibn al-Jawzee on Ibn Ishaq is nothing for verily Ibn Ishaq is among the Major Thiqah narrators according to the Jumhoor”**

<sup>69</sup> The statement is under the narrator known as Aban ibn Yazid.

[Umdat ul-Qaari: 7/270 H. 1199]

46- Kamaal ud-Deen Ibn Hammaam al-Hanafi said: **“And Ibn Ishaq is Thiqah according to what the Truth is!”**

[Fath al-Qadeer Sharh Hidaayah: 1/358]

And he said while refuting Ibn al-Jawzee that: **“As for Ibn Ishaq then he is Thiqah; there is no doubt in it according to us and the Muhaqqiq Muhadditheen”**

[Fath ul-Qadeer: 1/370]

11- Haafidh Ibn al-Jawzee has criticized him in his books like: Kitaab ad-Du’afa, Kitaab al-Mawdoo’aat, and Al-Ilal al-Mutanaahiyah.

And many Muhadditheen have refuted Ibn al-Jawzee for his Jarh on Ibn Ishaq.

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The two detractors mentioned:

Furthermore, Ḥāfiẓ Ibn al-Jawzī cites this report in his book of fabricated and weak narrations under the chapter of the virtues of Fātimah bint Asad, and then transmits it with his chain through to al-Ṭabarānī and thereafter says,

“The author (ie referring to himself) says this is a lone report of **Rawhū ibn Ṣalāḥ who is from the unknown narrators** and furthermore, Ibn ‘Adiyy has declared him to be weak.” (al-‘Ellal alMutānahiyyah Fīl Aḥādīth al-Wahiyyah (1:268-269 no.433), Faiṣalabād: Idārah ‘Ulūm al-Atharīyyah, 1399H/1979), Cf. Edn. Khalil al-Mayyis, (1:269-270 no.433), Beirut: Dār alKutub al-‘Ilmiyyah, 1403H/1983)

It is clear that Rawh ibn Salah is not an unknown narrator (majhul) as Ibn al-Jawzi claimed, and nor did al-Dhahabi agree with him in his *Talkhis Kitab Ilal al-Mutanahiyya*, that Rawh is majhul. Plus, once again Ibn al Jawzi only mentioned one example of vague criticism (Jarh mubham) from Ibn Adi, and this has been answered above. As for al-Dhahabi saying that Rawh is weak (wahin,) then this is

not agreed upon by at least one Hafiz of Hadith before his time, namely, Ibn Dihya al-Kalbi (d. 633 AH), and those who came after al-Dhahabi, like Hafiz Nuruddin al-Haythami (d. 807 AH), Hafiz Qasim ibn Qutlubugha (d. 879 AH), and those who authenticated the actual narration, which includes Imam Nuruddin al-Samhudi (d. 911 AH) and Imam ibn Hajar al-Haytami (d. 974 AH).

Ibn Dihya al-Kalbi was one of those who actually met Ibn al-Jawzi in Baghdad. He has left a work that mentioned the Fatima bint Asad (ra) narration without rejecting it and he has left a principle on his methodology in accepting certain narrations. This shall be presented later when detailing those who authenticated or quoted the narration at hand without faulting it in some way.

It is also worth mentioning that Imam al-Dhahabi has not rejected all the narrations of Rawh ibn Salah. In his *Siyar a'lam an-Nubala* (8/13) he mentioned the following narration without rejection in any way:

قَالَ رَوْحُ بْنُ صَالِحٍ: لَقِيَ ابْنَ لَهَيْعَةَ اثْنَيْنِ وَسَبْعِينَ تَابِعِيًّا

Meaning: **“Rawh ibn Salah said: ‘Ibn Lahī ‘a met 72 of the Tabi’in (successors to the Prophetic Companions).”**

The full chain of transmission for the above report that al-Dhahabi mentioned was reported by the Hafiz of Sham (Syria), Imam ibn Asakir (d. 571 AH) in his magnum opus known as *Tarikh Dimashq* (32/141) as follows:

أخبرنا أبو محمد عبد الرحمن بن أبي الحسن أنبأ سهل بن بشر الاسفرايني أنا علي بن منير بن احمد إجازة أنبأ الحسن بن رشيق نا علي بن يعقوب الزيات نا عبد اللطيف بن بنانة اليحصبي قال قال روح بن صلاح بن

شبابة الخارفي لقي ابن لهيعة اثنين وسبعين تابعيا

The red underlined part mentioned the full name of Rawh as: Rawh ibn Salah ibn Shababa al-Kharafi

As for the ancestry of the name al-Kharafi, then this can be discovered from the Kitab al-Ansab of **al-Hafiz Abdul Karim al-Sam'ani (d. 562 AH)**. In *al-Ansab* (5/14) he mentioned the following:

– الخارفي

بفتح الخاء المعجمة والراء بعد الألف في آخرها فاء، هذه النسبة إلى خارف وهو بطن من همدان نزل الكوفة

After breaking down how to read the name al-Kharafi with the correct diacritical marks, al-Sam'ani said:

هذه النسبة إلى خارف وهو بطن من همدان نزل الكوفة

Meaning: **“This lineage is attributed to Kharaf and it is from the belly of Hamadan (in Iran), settled at Kufa (in Iraq).”**

This indicates that the family of Rawh ibn Salah had heritage linked to the city of Kufa in Iraq. This is important to mention as the two detractors thought he could not have taken from Imam Sufyan al-Thawri who was a well-known Hadith scholar from Kufa.

The above report from Rawh ibn Salah regarding Ibn Lahī'a was also mentioned by the following scholars without questioning the reliability of the report, or weakening Rawh ibn Salah:

- 1) Imam al-Nawawi (d. 676 AH) in his *Tahdhib al-Asma wal Lughat* (1/284)



- 2) Imam Ibn Sayyid al-Nās (d. 734 AH) in his *al Nafh al Shadhi Sharh Jami al-Tirmidhi* (1/115)
- 3) Imam Ibrahim al-Abnasi (d. 802 AH) in his *al-Shadha al-Fayyah min Ulum ibn al Salah* (1/357)
- 4) Imam ibn al-Mulaqqin (d. 804 AH) in his *al-Badr al-Munir* (2/234)
- 5) Imam ibn Hajar al-Asqalani (d. 852 Ah) in his *Raful Isr an Qudati Misr* (p. 80) and in his *Tahdhib al-Tahdhib* (5/374)
- 6) Imam Badruddin al-Ayni (d. 855 AH) in his *Maghani al-Akhyar fi Sharh Asami rijal Ma'ani al Athar* (2/125)

It is a predicament for the detractors to explain why the above named six scholars, as well as Ibn Asakir and al-Dhahabi did not weaken Rawh, and his report regarding Ibn Lahī'a meeting 72 of the Tabi'in.

Earlier on an article<sup>70</sup> from Moulana Muhammad Abasoomar (from South Africa) was quoted on the intricacies of grading Hadiths. He mentioned the following with regard to Imam ibn al-Jawzi:

Another possibility that stems from the above is the fact that some Muhaddithun were too strict (Mutashaddid). They were so stern that sometimes a Hadith that was accepted by even Imam Bukhari (rahimahullah) or Imam Muslim (rahimahullah) is rejected by them. **Ibnul Jawzi (rahimahullah) is a famous example of such a Muhaddith.**

- **Limited Information**

A third reason for such conflict is that these conflicting Muhaddithun may have been commenting on totally different chains. (see: Al-Bahrul ladhi zakhar, vol.2 pg.869) One of them may have had a chain which is weak, while the other found a chain that is authentic. **This is one reason Ibnul Jawzi (rahimahullah) declared several authentic narrations as fabrications; because he was commenting on one particular chain which may be**

<sup>70</sup> Taken from here - <https://al-miftah.com/intricacies-in-hadith-grading/>

**fabricated in reality, but there existed other chains that were authentic. Many such examples can be found in ‘Allamah Suyuti’s (rahimahullah) rebuttal on Ibnul Jawzi (rahimahullah) entitled: “Al-La-alil Masnu’ah”.**

Hafiz Ibn Hajar al-‘Asqalani (rahimahullah) states that sometimes a Muhaddith classifies a certain Hadith as weak, very weak or even as a fabrication based on one or two chains that are available to him, although there are other chains through which that Hadith may be classified as hasan (sound) or even sahih (authentic).

Hafiz Ibn Hajar (rahimahullah) then mentions the Hadith of Salat al-Tasbih as an example for this. (An-Nukat vol.2 pg.848-850)

What was mentioned in the last paragraph with regard to Salatul Tasbih can be used as a case study when it concerned the view of Ibn al-Jawzi on this matter, and how other major Hadith scholars responded to him. Ibn al-Jawzi presented three chains of transmission for hadiths related to Salatul Tasbih in his *Kitab al-Mawduat* (2/143-146), and said after presenting them:

هَذِهِ الطَّرِيقُ كَمَا هِيَ لَا تَثْبُتُ

Meaning: “All of these routes are not firmly verified.”

In the second chain that he presented there was a sub narrator known as Musa ibn Abdul Aziz. Ibn al-Jawzi said:

وَأَمَّا الطَّرِيقُ الثَّانِي فَيَنْبَغِي أَنْ يُقَالُ إِنَّ مَوْسَى بْنَ عَبْدِ الْعَزِيزِ مَجْهُولٌ عِنْدَنَا.

Meaning: “As for the second route then Musa ibn Abdul Aziz is unknown (majhul) to us.”

The reality is that Musa ibn Abdul Aziz is not unknown and Imam Jalalud-Din al-Suyuti demonstrated this in his response to the *Kitab al-Mawduat* of Ibn al-Jawzi, under the title: *An-Nukat al-Badi'iyat ala'l Mawduwat*.<sup>71</sup> The narration with Musa ibn Abdul Aziz in the chain of transmission can be seen in Sunan Abi Dawud<sup>72</sup> as follows:

#### Chapter 14. *Ṣalāt At-Tasbīh*

**1297.** Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said to Al-'Abbās bin 'Abdul-Muṭṭalib: "O 'Abbās, O my uncle! Should I not give something to you? Should I not give you a present? Should I not give a gift to you? Should I not (instruct) you to ten things — if you were to do them, Allāh will forgive your sins; the first of them and the last of them, the old of them and the new of them, the unintentional of them and the intentional of them, the small of them and the large of them, the hidden of them and the public of them. Ten things, (which are:) that you pray four *Rak'ahs*, in each *Rak'ah* you recite *Fātiḥat Al-Kitāb* (*Sūrat Al-Fāthah*) and a *Sūrah*.

#### (المعجم ١٤) - بَابُ صَلَاةِ التَّسْبِيحِ

(الصحفة ٣٠٤)

١٢٩٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ  
الْحَكَمِيُّ النَّيْسَابُورِيُّ: حَدَّثَنَا مُوسَى بْنُ  
عَبْدِ الْعَزِيزِ: حَدَّثَنَا الْحَكَمِيُّ بْنُ أَبِي عَن  
عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ!  
يَا عَمَّاهُ! أَلَا أُعْطِيكَ؟ أَلَا أُمَّتُكَ؟ أَلَا  
أَحِبُّوكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ  
فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوْلَةً وَأَخِرَةً  
قَدِيمَةً وَخَلِيدَةً خَطَأَهُ وَعَمَدَهُ، صَغِيرَةً وَكَبِيرَةً  
سِرًّا وَعَلَانِيَةً - عَشْرَ خِصَالٍ - أَنْ تُصَلِّيَ  
أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ  
وَسُورَةً. فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أُولَى رَكَعَةٍ  
وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لَهُ وَلَا

<sup>71</sup> See pp. 96-98 (Dar Makka al-Mukarrama, 1<sup>st</sup> edn, 2004, edited by Abdullah al-Sha'ban).

<sup>72</sup> See 2/95-96 of the English edition published by Darus Salam where the grading of Hasan (good) for its chain of transmission was mentioned in the Arabic footnote.

Then, when you have completed the recitation in the first *Rak'ah*, and you are still standing, say: '*Subhān Allāh, wal-ḥamdulillāh, wa lā ilāha illallāh, wa Allāhu Akbar* (Glorious is Allāh, and all praise is due to Allāh, and none has the right to be worshipped but Allāh, and Allāh is the Most Great)' fifteen times.

Then go into *Rukū'*, and say it while you are in *Rukū'* ten times. Then raise your head from the *Rukū'* and say it ten times. Then go into prostration and say it while you are in prostration ten times. Then raise your head from the prostration and say it ten times. Then prostrate and say it ten times. Then raise your head and say it ten times. This comes out to seventy-five times in every *Rak'ah*, and you do this for four *Rak'ahs*.

If you are able to pray this once every day, do so. And if you do not do so, then once every week. And if you do not do so, then once every month. And if you do not do so, then once every year. And if you do not do so, then once in your lifetime." **(Hasan)**

إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسِينَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْفَعُ فَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرَّكْعَةِ فَقُولُهَا عَشْرًا ثُمَّ تَهَيَّؤِي سَاجِدًا فَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَقُولُهَا عَشْرًا فَذَلِكَ خَمْسُونَ وَسَبْعُونَ، فِي كُلِّ رَكْعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكْعَاتٍ إِنْ اشْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فافْعَلْ، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ فِي عُمُرِكَ مَرَّةً.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة التسييح، ح: ١٣٨٧ عن عبدالرحمن بن بشر به وصححه أبو بكر الأجرى وأبو داود وغيرهما الترغيب والترهيب: ٤٦٨/١.

Ibn al-Jawzi did not seem to have known the favourable verdicts praising (ta'dil) Musa in his possession when he passed his judgement. Of the scholars who replied to Ibn al-Jawzi specifically by name, was the Shafi'i Hadith scholar: Shaykh

Badrud-Din al-Zarkashi (d. 794 AH). Al-Zarkashi said in his *Takhrij ahadith al-Sharh al-Kabir*:<sup>73</sup>

“Ibn al-Jawzi was mistaken without doubt in his ascribing the Hadith on Salatul Tasbih from the fabrications...”

Then al-Zarkashi categorically declared this narration from Ibn Abbas (radiallahu anhu) to be authentic by saying: “The Hadith of ibn Abbas is Sahih (authentic) and not da’eef (weak)...”

Other Shafi’i Hadith scholars who refuted ibn al-Jawzi’s claim of fabrication include: Hafiz al-Ala’i,<sup>74</sup> Hafiz ibn al-Mulaqqin,<sup>75</sup> Hafiz ibn Hajar al-Asqalani in his *Kitab al-Khisal al-Mukaffira* and Hafiz al-Suyuti.<sup>76</sup>

This example and others like this demonstrate that Ibn al-Jawzi was over stern (mutashaddid) in his approach on certain narrations and narrators and going back to his view on Rawh ibn al-Salah, then it is not acceptable based on what other scholars said on the overall authenticity of the Fatima bint Asad (ra) narration.

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<sup>73</sup> As mentioned by Imam Jalalud-Din al-Suyuti (d. 911 AH) in his reply to ibn al-Jawzi, known as *al-La’ali al-Masnu’a* (2/23), and recalled from al-Suyuti by Shaykh Abdul Hayy al-Lucknawi (d. 1304 AH) of India in his: *al-Athar al-Marju’a fi al-Akhbar al-Mawdu’a* (p. 135).

<sup>74</sup> In his *al-Naqd al-Sahih* (pp. 39-42).

<sup>75</sup> In his work: *Khulasatul Badr al-Munir fi Takhrij al-ahadith wal athar fi al-Sharh al-Kabir li al-Imam Abi’l Qasim al-Rafi’i* (1/139, no. 465). Ibn al-Mulaqqin said: “The author (meaning al-Rafi’i) indicated towards Salatul Tasbih, and it is well known and related by Abu Dawud, al-Tirmidhi and Ibn Majah in their Sunan works, and Ibn al-Sakan, Ibn Khuzayma, Ibn Hibban and al-Hakim in their Sahih collections from its routes, and **Ibn al-Jawzi was mistaken in mentioning it from the fabrications...**”

<sup>76</sup> See *al-La’ali al-Masnu’a* of Hafiz al-Suyuti for details from al-Hafiz ibn Hajar and others.

## Imam ibn al-Jawzi and his performance of an action by graves:

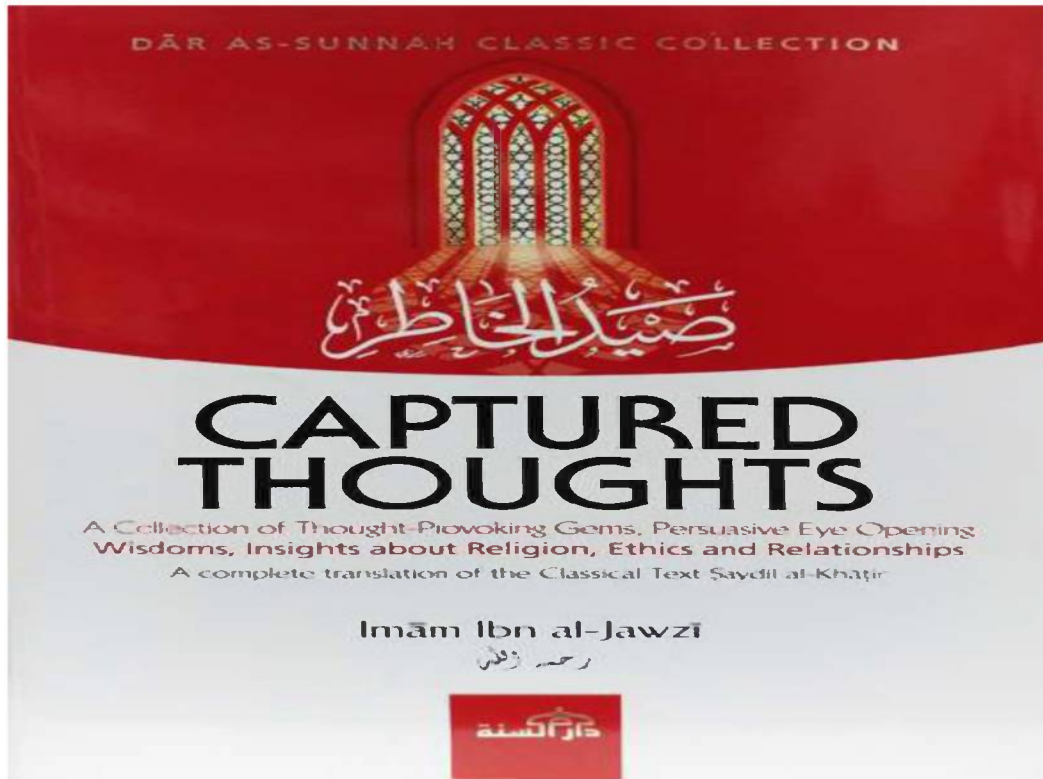
The two detractors should take note that Ibn al-Jawzi carried out a specific type of action at graves that is not acceptable to their sect. Ibn al-Jawzi said in his *Sayd al-Khatir*<sup>77</sup>:

وكثر ضجيجي من مرضي، وعجزت عن طب نفسي، (( فلجأت إلى قبور الصالحين، وتوسلت في صلاحهم

))، فاجتذبتني لطف مولاي إلى الخاوة على كراهة مني، ورد قاي علي بعد نفور عني، وأراني عيب ما كنت

أوثره

A Salafi<sup>78</sup> inclined publishing house from Birmingham, England, have published the above work under the following title:



<sup>77</sup> As quoted under no. 238 from the online edition here - <https://shamela.ws/book/12028/133>

<sup>78</sup> Their website sells books by al-Albani, Ibn Uthaymin, ibn Baz, Muhammad ibn Abdil Wahhab and other Salafi authorities. Besides that, they have also published works by classical authorities like Ibn al-Jawzi, Ibn Rajab al-Hanbali, Ibn Abi al-Dunya, al-Suyuti and others.

On p. 213 the above Arabic quotation has been incorrectly translated as follows (note the underlined portion below):

The whining of my distressed troubled my heart increased and I failed to treat myself or recover from such condition. Hence I sought my comfort in visiting the graves of the pious and asked from Allāh the grace of rectifying my affairs upon which the Kindness of my Lord pulled me toward the sphere of solitude (*al-halwa*), despite the resistance of my [desirous] self.

The original Arabic wording that was underlined:

فلجأت إلى قبور الصالحين، وتوسلت في صلاحي

A more accurate translation of the last Arabic quote being:

*“So I took refuge towards the graves of the righteous (people), and I sought intercession (wa-tawas-saltu) for my righteousness/good condition.”*

In the above English translation, the translator(s) have added: “asked from Allah...” – But the name of Allah and calling upon Him is not mentioned in the key Arabic words. This being a deliberate interpolation and false translation by an organisation calling itself Dar as Sunnah!

Nevertheless, this appears to be an example of Tawassul being carried out by Ibn al-Jawzi at the site of the graves of the righteous people, and the fulfilment of his need ultimately came from Allah alone.<sup>79</sup> What proves that the Salafis are opposed to this act by Ibn al-Jawzi is a statement by one of their Shaykhs, known as **Abdur Rahman ibn Nasir al-Barrak**.<sup>80</sup> One may see his answer to the above statement from Ibn al-Jawzi here - <https://sh-albarrak.com/article/8839>

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<sup>79</sup> See later for the clarification on such Tawassul by the Syrian Mufti, Muhammad al-Hamid.

<sup>80</sup> Who also rejected what Imam al-Dhahabi said about supplicating at the site of graves (see later for quotes from al-Dhahabi on this matter).

The full text is provided below just in case the above website goes down in the future:

الرّد على كلام ابن الجوزي في لجوءه إلى قبور الصّالحين

السؤال : ما رأيكم بهذه العبارة لابن الجوزي، قال : "كثُر ضجيجي من مرضي وعجزتُ عن طبِّ نفسي، فلجأتُ إلى قبور الصّالحين وتوسّلتُ في صلاحِي، فاجتذبتني لطفُ مولاي بي إلى الخلوةِ على كراهةٍ مني، وردَّ قلبي على بعد نفورٍ مني " ؟

الجواب : أما قوله : " لجأتُ إلى قبور الصّالحين " فهذا يعني باطلٌ وخطأٌ منه رحمه الله وعفا عنا وعنه وتاب الله، ولعلّه لجأ إلى قبور الصّالحين ليدعو عندها ، والدعاء عند قبور الصّالحين ليس بمشروع ، تحريّ الدعاء عند قبور الصّالحين هذا بدعة منكرةٌ، لكنّه يقع من كثيرٍ من النّاس، فهذا يُعتبرُ إذا صحَّ عن ابن الجوزي فهو من أخطائه ؛ فلا يُتابع عليه ولا يُعترّ به رحمه . "الله، هذا في ما يتعلّق بقوله: "لجأتُ إلى قبور الصّالحين

وأما قوله : " توسّلتُ في صلاحِي " العبارة فيها إشكال ، يعني ما هي بوضحة ، توسّلتُ يعني توسّلتُ إلى الله بصلاحه ؛ أي بعمله الصّالح، إذا كانَ هذا معناه : فالتوسّلُ إلى الله بالعمل الصّالح مشروعٌ كما في حديث الثلاثة ، وإن كان يريدُ " توسّلتُ إلى الله بصلاحهم –بصلاحهم- " : فهو توسّلٌ بعمل الغيب، فهو أيضًا كذلك بدعة ، ليس للإنسان أن يتوسّلَ بعمل غيره ، لا ؛ يتوسّلَ بعمله الصّالح كما في حديث الثلاثة

على كلّ حال العبارة هذه بكما لها يعني مدخولة ومعاولة ، فلا يُعترّ به ولا يُتابع عليه ، عفا الله عنا وعنه ، لكن السّائل ما أحال على الموضوع من أين اخذ هذه العبارة ؟ والعبارة طويلة يعني تبغى لها شرح ؛ يقول أنّه مرضٌ مرضًا شديدًا وأنّه كثُر ضجيجه ، يمكن توجعه إلى آخره. المهمّ النقطتين التي قلناها ؛ قوله : لجأتُ إلى قبور الصّالحين، وتوسّلتُ بصلاحِي أو بصلاحهم .

طالب: الذهبي يقول أنّ الدعاء عند قبور الصّالحين محرّبٌ أنّه محجاب



الشيخ: غلط منه، مجرب ! يقول بعضهم : قبر فلان من الصّالحين تریاق مجرب ! هذا وسيلة إلى الشّرك ، بدعة ، إذا كان يدعو الله إذا كان المقصود أنّه يدعو الله عنده ، يعني يزعم أنّ قبر العبد الصّالح يعني مكان من الأمكنة التي يُستجاب عندها . أو فيها الدّعاء ، هذه بوابة الشّرك الأكبر ، مدخل عفا الله عنا

. "القارئ: يبدو أن هذا من " صيد الخاطر

. الشيخ: إي ما هو بعيد فيه علل، الكتاب هذا فيه إشكالات

The above translated:

### **“Response to Ibn al-Jawzi's words about resorting to the graves of the righteous**

Question: What is your opinion on this statement by Ibn Al-Jawzi, he said: "My clamour increased from my illness and I was unable to treat myself, so I took refuge towards the graves of the righteous (people), and I sought intercession (*wa-tawas-saltu*) for my righteousness/good condition. Then the kindness of my Lord drew me to seclusion, though I was averse to it, and returned my heart to me after my aversion from it."

Answer: As for his saying: ‘I took refuge towards the graves of the righteous (people)’, this means it is false and a mistake on his part, may Allah have mercy on him, pardon us and him, and may Allah forgive. Perhaps he resorted to the graves of the righteous to supplicate there, and supplication at the graves of the righteous is not legislated. Deliberately supplicating at the graves of the righteous is a reprehensible innovation (*bid'a*), but it is done by many people. So, this is considered, if it is authentic from Ibn al-Jawzi, to be one of his mistakes; so, he is not to be followed in it nor should one be deceived by it, may Allah have mercy on him. This is with regard to his saying: "I took refuge towards the graves of the righteous".

As for his saying: ‘*and I sought intercession (wa-tawas-saltu) for my righteousness/good condition*’ the phrase is problematic, meaning it is not clear. ‘I sought intercession’ means he sought intercession with Allah through his righteousness; that is, through his righteous deeds. If this is what it means: then seeking intercession with Allah through righteous deeds is legislated, as in the hadith of the three. And if he means ‘I sought intercession with Allah through their righteousness - their righteousness -’: then it is also an innovation to seek intercession through the deeds of others. No; a person should seek intercession through his own righteous deeds, as in the hadith of the three.

In any case, this phrase as a whole is flawed and defective, so one should not be deceived by it nor follow it. May Allah pardon us and him. However, the questioner did not refer to the place from which he took this phrase. The phrase is long, meaning it needs explanation; he says that he became severely ill and that his clamour increased, perhaps his pain, and so on. The important thing is the two points we mentioned; his saying: I resorted to the graves of the righteous, and I sought intercession through my righteousness or their righteousness.

Student: Al-Dhahabi says that supplication at the graves of the righteous is proven to be answered.

Shaykh: It is a mistake on his part, proven! Some of them say: The grave of so-and-so from the righteous is a proven antidote! This is a means to shirk (polytheism), an innovation. If it is meant that he supplicates to God there, meaning he claims that the grave of the righteous servant is a place where supplication is answered, this is a gateway to major shirk, an entrance, may Allah pardon us.

Reader: It seems that this is from *Sayd Al-Khatir*.

Shaykh: Yes, it is not unlikely that it has flaws. This book has problems.”

Ibn al-Jawzi also mentioned the following narration in his *Sifatus Safwa* (1/472) without rejecting its authenticity, although some have disputed it in our times with regard to what Imam Ibrahim al-Harbi said about Imam Ma'ruf al-Karkhi:

وتوفي سنة مائتين وقبره ظاهر ببغداد يتبرك به وكان إبراهيم الحربي يقول قبر معروف التريافي المجرب

**“He died in 200 AH and his grave is visible in Baghdad and one seeks blessings (tabarruk) with it. Ibrahim al-Harbi would say: Ma'ruf's grave is a tested antidote.”**

Imam al-Dhahabi has also mentioned a similar statement from Ibrahim al-Harbi in his *Siyar a'lam an-Nubala* (9/343) and in his *Tarikh al-Islam* (13/404). The same report from Ibrahim al Harbi has been recorded by a few well known Hanbalis, like: Ibn Abi Ya'la in his *Tabaqat al-Hanabila* (1/382), Ibn Muflih al-Hanbali (d. 763 AH) in his *Kitab al-Furu* (3/229), Mansur al-Buhuti (d. 1051 AH) in his *Kashhaf al-Qina* (2/69).

# A LOOK AT THE STATEMENT OF IMAM ABU SA'EED ABDUR RAHMAN IBN YUNUS (d. 347 AH) AND WHY IT IS NOT COMPLETELY ASCRIBABLE TO HIM

The two detractors mentioned the following about what Ibn Yunus allegedly mentioned about Rawh ibn Salah between pp. 14-15:

Ḥāfiẓ Ibn Ḥajr al-‘Asqalānī said under his entry,

“Ibn ‘Adiyy weakened him, Ibn Ḥibbān mentioned him in his al Thiḡāt, al-Ḥākim said he was trustworthy and safe, **Ibn Yūnus** mentioned in Tārīkh al-Ghurabā‘ he was from the people of Moṣul and resided in Miṣr and they narrate from him, and **narrations which are rejected have been transmitted from him** (ie he would narrate rejected narrations). al-Dāraquṭnī said he was weak in ḡadīth. Ibn Mākūlā said they have declared him to be weak and Ibn ‘Adiyy said after transmitting two of his ḡadīth, he has many aḡadīth and some of them are rejected.” (Lisān al-Mizān (2:539-540 no.3433), Beirut: Dār al-Kutub al-‘Ilmiyyah, 1416H/1996)

We looked at the Tārīkh al-Ghurabā‘ of Ibn Yūnus and were unable to find his statement on Rawhū bin Ṣalāḡ, this does not indicate in any form that Ibn Ḥajr **erred but rather that we were unable to find it, therefore, if anyone does find Ibn Yūnus’s statement please do inform us.**

Reply:

What al-Hafiz ibn Hajar mentioned from Ibn Adi: “he has many aḥadīth and some of them are rejected” – then this is a copying error by a scribe, and Ibn Adi actually said the opposite. This has been addressed already under the section entitled: **HAMDI ABDAL MAJID AND HIS CLAIM REGARDING AL-HAFIZ IBN ADI**

In the edited edition of *Lisan al-Mizan* of al-Hafiz ibn Hajar al-Asqalani by the late Syrian Muhaddith, Shaykh Abdal Fattah Abu Ghudda (d. 1997); this has been corrected using the *Kamil* of ibn Adi as the following scan of his edition shows (3/481, see the footnote):

ذكره ابن يونس في «تاريخ الغرباء» فقال: من أهل الموصل، قدم مصر،  
وحدث بها. **رُوِيَ عَنْهُ مَنَاقِبٌ** ثم ذكر وفاته، ونسبه: **ابن صلاح بن سيابة بن**  
عمرو الحارثي.

وقال الدارقطني: ضعيف في الحديث، وقال ابن ماكولا: ضعفوه، سكن  
مصر. وقال ابن عدي بعد أن أخرج له حديثين: **له أحاديث ليست بالكثيرة<sup>(١)</sup>**،  
وفي بعضها نكرة.

٣١٦٦ – رُوِيَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ حَمَادِ بْنِ سَلْمَةَ. قَالَ أَبُو حَاتِمٍ:  
يَتَكَلَّمُونَ فِيهِ، انْتَهَى.

(١) في الأصول: «له أحاديث ليست كثيرة»، والمثبت من «الكامل» لابن عدي.  
٣١٦٦ – الميزان ٢: ٦٠، الجرح والتعديل ٣: ٤٩٩، ضعفاء ابن الجوزي ١: ٢٨٧، المغني  
١: ٢٣٤، الديوان ١٣٩.

Now looking at the quote they provided from al-Hafiz ibn Hajar:

**Ibn Yūnus** mentioned in *Tārīkh al-Ghurabā'* he was from the people of Moṣul and resided in Miṣr and they narrate from him, and **narrations which are rejected have been transmitted from him** (ie he would narrate rejected narrations).

The portion in the blue box in the above image is what they translated as: “and **narrations which are rejected have been transmitted from him.**”

They also admitted in their own words:

We looked at the *Tārīkh al-Ghurabā'* of Ibn Yūnus and were unable to find his statement on Rawhū bin Ṣalāḥ, this does not indicate in any form that Ibn Ḥajr erred but rather that we were unable to find it, therefore, if anyone does find Ibn Yūnus's statement please do inform us.

Indeed, these words that al-Hafiz ibn Hajar attributed to Ibn Yunus about Rawh transmitting allegedly rejected narrations are not confirmed, as they realised by looking at the published edition of *Tarikh al-Ghuraba*<sup>81</sup> (1/302) of Ibn Yunus:

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وابن المبارك، وابن وهب، وغيرهم. توفي سنة خمس وخمسين ومائة<sup>(١)</sup>.

٨١٦ - عبد الرحمن بن رُوْح بن صلاح المرادى الحارثي: روى عن أبيه. هكذا نُسب  
على بن قديد<sup>(٢)</sup>. **وقد قيل: إن «رُوْح بن صلاح» من الموصل ناقلة إلى مصر.** وأما  
دارهم، فبمصر في مراد الحارثيين. والله أعلم<sup>(٣)</sup>.

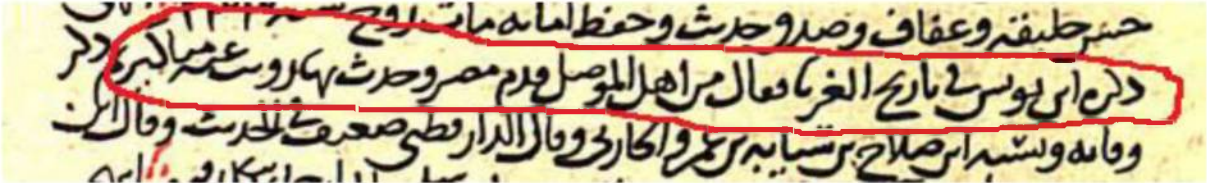
They assumed that al-Hafiz ibn Hajar did not err in his attribution of this quotation back to Ibn Yunus. On the contrary it does appear to be a transcribing error made by either al-Hafiz ibn Hajar or one of his scribes. One of the best and early manuscripts of the *Lisan al-Mizan* is the copy scribed by Ibn Hajar's disciple known as Taqiuddin al-Qalqashandi al-Shafi'i (d. 871 AH).<sup>82</sup>

This copy was scribed by al-Qalqashandi between the years 845-848 AH. Hence, it was completed some 4 years before Ibn Hajar died in 852 AH. It also has some of

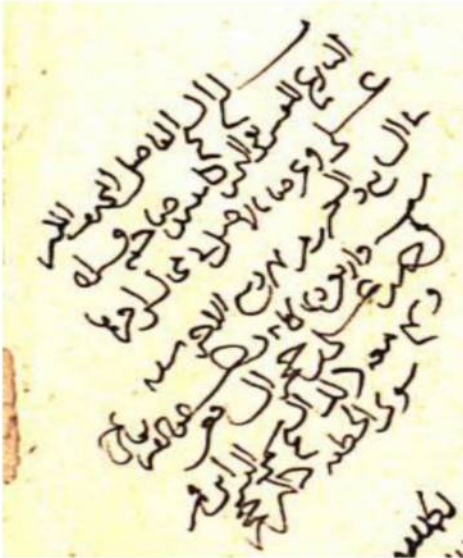
<sup>81</sup> Published by Darul Kutub al-Ilmiyya, Beirut, Lebanon.

<sup>82</sup> See the introduction to *Lisan al-Mizan* (1/126) edited by Shaykh Abdal Fattah Abu Ghudda.

the handwriting of al-Hafiz ibn Hajar towards the end of each volume. This specific manuscript was later transferred to the Raghib Pasha manuscript collection in Istanbul, Turkiye, under the catalogue numbers 347-349. In the first volume was the entry for Rawh ibn Salah, and I have highlighted the portion about what was attributed back to Ibn Yunus from no. 347 folio 240b:



At the end of this volume, one may see the actual handwriting of al-Hafiz ibn Hajar:



Now, one may query where is the proof of a copying error by either al-Qalqashandi or his Shaykh, Ibn Hajar al-Asqalani? Firstly, it is known that *Lisan al-Mizan* is a continuation of al-Dhahabi’s *Mizan al-I’tidal*. Al-Dhahabi had access to a copy of *Tarikh ibn Yunus*, and he did not ascribe the words where it is alleged that Ibn Yunus said Rawh ibn Salah transmitted rejected narrations. Here are examples from al-Dhahabi copying lines form *Tarikh ibn Yunus* in his own *Siyar a’lam an-Nubala*.

Ibn Yunus mentioned the following about the Khariji, ibn Muljim, who assassinated the noble Sahabi, Ali ibn Abi Talib (ra), in his *Tarikh* (1/314):

**843 – عبد الرحمن بن ملجم المراديّ التّدوئيّ: أحد بني تدؤل، وكان فارسهم بمصر. شهد فتح مصر،**

**واختط بها مع الأشراف. وكان ممن قرأ القرآن والفقّه.**

Al-Dhahabi presented the above lines from his edition of *Tarikh ibn Yunus* as follows in his *Siyar a'lam an Nubala* (Section on the Rashidun, p. 287):

عبد الرحمن بن ملجم المرادي، قاتل علي رضي الله عنه.

خارجي مفر، ذكره ابن يونس في "تاريخ مصر" فقال: **شهد فتح مصر، واختط بها مع الأشراف، وكان ممن**

**قرأ القرآن، والفقّه،**

Al-Dhahabi mentioned the following from Ibn Yunus in his *Siyar* (3/481):

**وَقَالَ ابْنُ يُونُسَ: قُتِلَ ابْنُ أَبِي حُدَيْفَةَ بِفَلَسْطِينِ، سَنَةَ سِتِّ وَثَلَاثِينَ.**

**وَكَانَ مِمَّنْ أَخْرَجَهُ مُعَاوِيَةُ مِنْ مِصْرَ.**

These lines can be seen in the published edition of *Tarikh ibn Yunus* (1/441) as follows:

**1186 – محمد بن أبي حذيفة بن عتبة بن ربيعة بن عبد شمس بن عبد مناف العيشمي: يكنى أبا القاسم.**

انبرى- بمصر- محمد بن أبي حذيفة على متوليها عقبة بن عامر، استعمله عبد الله بن سعد بن أبي سرح لما

وفد إلى عثمان، فأخرج عقبة عن القسطنطين، وخلع عثمان. وكان يسمى «مشعوم قريش». **قتل ابن أبي**

**حذيفة بفلسطين سنة ست وثلثين، وكان ممن أخرجه معاوية من مصر.**

One more example from al-Dhahabi's *Siyar* (9/508):



وَقَالَ ابْنُ يُونُسَ: كَانَ أَكْثَرَ مَقَامِهِ بِتَيْسٍ وَدَمِيَاطٍ، وَبِدَمِيَاطٍ تُوفِّيَ فِي ذِي الْقَعْدَةِ، سَنَةَ خَمْسٍ وَمِائَتَيْنِ

The above lines are found similarly in Tarikh Yunus (2/44) as follows:

**109-** بشر بن بكر التنيسي : يكنى أبا عبد الله. دمشقى، قدم مصر، وحدث بها.

كان أكثر مقامه ب «تيس، ودمياط» . توفي ب (دمياط) في ذى القعدة سنة خمس ومائتين .

Let us now look at the quote attributed to Ibn Yunus in the *Lisan al-Mizan* by two scholars prior to the time of al-Dhahabi. **Imam Ibn Tahir al-Maqdisi (d. 507 AH)** has given the similar quote with regard to Rawh ibn Salah from the *Tarikh of Ibn Yunus* in his work entitled: *Kitab al-Ansab al-Muttafiqa fi al'-Khatt al-Mutamahtila fi al-Nuqat wa al-Dabt*. The wording in this named work being as follows:

الثالث منسوب إلى حارثة مراد منهم عبد الرحمن بن روح بن صلاح المرادي ثم الحارثي روى عن أبيه هكذا نسبة علي بن قديد وقال أبو سعيد بن يونس وقد قيل أن روح بن صلاح من الموصل ناقله إلى مصر وأما دارهم فتحصروا في مراد في الحارثيين والله أعلم.

Image of the above lines from the original printed work (p. 37):

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الثالث منسوب إلى حارثة مراد منهم عبد الرحمن بن روح بن صلاح المرادي ثم الحارثي روى عن أبيه هكذا نسبة علي بن قديد وقال أبو سعيد بن يونس وقد قيل أن روح بن صلاح من الموصل ناقله إلى مصر وأما دارهم فتحصروا في مراد في الحارثيين والله أعلم

Translation from the underlined portion mentioned: “Abu Sa’eed ibn Yunus said: **‘It is said that Rawh ibn Salah was from Mawsul (in Iraq) and (then) he transferred to Egypt. As for their house then it is confined to Murad from the Harithis, and Allah knows best.’**”

After Ibn Tahir al-Maqdisi there was another expert on Hadith narrators, their heritage and regional origins, by the name of **al-Hafiz Abdul Karim al-Sam’ani (d. 562 AH)**. He too has the entry from *Tarikh ibn Yunus* with regard to Rawh ibn Salah in his *Kitab al-Ansab* (2/151) as follows:

وقال أبو سعيد ابن يونس المصري في تاريخه: وقد قيل إن [روح-1] بن صلاح من الموصل نافلة إلى مصر وأما دارهم فبمصر في مراد في الحارثيين - والله أعلم

Scanned image of the above:

بطن من مراد منهم عبد الرحمن بن روح بن صلاح المرادي الحارثي ، روى عن أبيه ، هكذا  
نسبه علي بن فديك ، وقال أبو سعيد بن يونس المصري في تاريخه وقد قيل إن (روح) بن  
صلاح من الموصل نافلة إلى مصر وأما دارهم فبمصر في مراد الحارثيين - والله أعلم .

The reader can now look at the above quotations from *Tarikh ibn Yunus* as copied by Ibn Tahir al-Maqdisi and al-Sam’ani. The above two examples do not mention from *Tarikh ibn Yunus* that he mentioned Rawh ibn Salah transmitting manākīr (rejected narrations), just as the printed edition of *Tarikh ibn Yunus* does not mention this claim:

Tarikh al-Ghuraba<sup>83</sup> (1/302) of Ibn Yunus:

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وابن المبارك، وابن وهب، وغيرهم. توفي سنة خمس وخمسين ومائة<sup>(١)</sup>.  
٨١٦ = عبد الرحمن بن رَوْح بن صلاح المرادي الحارثي: روى عن أبيه. هكذا نسبه  
على بن قديد<sup>(٢)</sup>. **وقد قيل: إن «رَوْح بن صلاح» من الموصل ناقله إلى مصر.** وأما  
دارهم، فيمصر في مراد الحارثيين. والله أعلم<sup>(٣)</sup>.

To conclude, what is in *Lisan al-Mizan* of al-Hafiz ibn Hajar and then copied by one of his renowned disciples known as al-Hafiz ibn Qutlubugha in his *al-Thiqāt mim man lam yaq'a fil Kutub*, was not accurately transcribed from *Tarikh ibn Yunus*, with the non-confirmed wording stating Rawh ibn Salah would transmit rejected narrations (manakir) being positively absent. Even if it was shown to be confirmed then this type of Jarh was not acceptable to al-Hafiz ibn Qutlubugha as shall be shown later, and whose conclusion was that Rawh ibn Salah is a thiqa (trustworthy) narrator overall.

<sup>83</sup> Published by Darul Kutub al-Ilmiyya, Beirut, Lebanon.

# AN EXAMINATION OF WHY IBN HIBBAN WAS NOT LENIENT (MUTASAHIL) IN HIS ACCREDITATION (TAWTHIQ) OF RAWH IBN SALAH

The two detractors and some of their authorities held the position that Rawh ibn Salah is not trustworthy, and his inclusion as a trustworthy narrator by Imam ibn Hibban in his *Kitab al-Thiqat* (Book of trustworthy narrators) was down to his personal leniency. The same is affirmed by them with regard to al-Hakim's grading on Rawh ibn Salah to be *Thiqa ma'mun* (trustworthy and reliable).

Let us quote their contentions before examining what is the actual reality. On p. 13 of their file, they mentioned:

Imām Ibn Ḥibbān added his biographical note in his book of trustworthy narrators, he said, “*Rawhū bin Ṣalāh, from the people of Miṣr, he narrates from Yaḥyā bin Ayūb and his countrymen and Muḥammad bin Ibrāhīm al-Bawshanjī narrates from him, he was from the people of Miṣr.*” (*Kitāb al-Thiqāt* (8:244), Hyderabad: Da'irah al-Ma'ārif al-Uthmāniyyah, 1393H/1973)

The above words from Ibn Hibban can be seen in the tartib edition of *Kitab al-Thiqat* by al-Hafiz Nuruddin al-Haythami, as stored in the Egyptian National library (Darul Kutub al-Misriyya, Hadith no. 37). The title page also has the name of Hafiz al-Sakhawi on it as he consulted this copy in his own research. Here is the folio (147a-147b) for the entry on Rawh ibn Salah:



روح بر صلاح من اهل مصر وروي عن يحيى بن ابي رزوق واهل بلده وروي عنه محمد

ابن ابراهيم النوسنجي واهل مصر

They said between pp. 30-33:

### Imām Ibn Ḥibbān’s Authentication of Rawhū bin Ṣalāḥ

The detractors rely on the alleged authentication of Imām Ibn Ḥibbān, that he entered Rawhū bin Ṣalāḥ in his *al-Thiqāt*.

**Firstly:** We have shown and mentioned from the words of the scholars it is generally well known that Imām Ibn Ḥibbān was lenient in his gradings, and even the detractors have admitted and accepted this.

**Secondly:** Imām Ibn Ḥibbān renders this report to be weak on account of saying Rawhū only narrated from the people of Miṣr, where as in this narration he narrates from Sufyān, who was a Kūfan.

**Thirdly:** Imām Ibn Ḥibbān entering Rawhū bin Ṣalāḥ in his *al-Thiqat* does not necessitate he did not have reprehensive weak and or rejected narrations. This is because Imām Ibn Ḥibbān includes other narrators who have reprehensible and rejected narrations in the same book. For example, he includes Muḥammad bin ‘Abd Allāh bin ‘Amr in his *al-Thiqāt* and says about him that some of his Āḥādīth are manākīr ie of the reprehensible rejected type. (*al-Thiqāt* (7:417)

### The Leniency – Tasāhul of Imāms Ibn Ḥibbān and al-Ḥākim

The statement of Ḥāfiẓ Suyūṭī quoting Ḥāfiẓ al-‘Irāqī has preceded where both Imams Ibn Ḥibbān and al-Ḥākim were declared to be lenient as quoted by Shaikh ‘Amr bin ‘Abd al-Mun‘im.

Ḥāfiẓ al-Dhahabī is also of the view that Imām al-Ḥākim was lenient. (*Zikr Man Yu'tamad Qawlihi Fi'l Jarḥ wat Ta'dīl* (p.159) Cf. *al-Muwa'qizah* (p.83)

Ḥāfiẓ al-Sakhawī also categorises Imām al-Ḥākim to be lenient. (*al-'Alān Bil-Tawbih Liman Zam al-Tārīkh* (p.168), *al-Mutakallimūn Fi'l Rijāl* (p.137)

Shaikh 'Abd al-Rahman Yahyā al-Mu'allamī al-Yamānī outlined the methodology of **Imām Ibn Ḥibbān and his categorisation of trustworthy narrators and those who he includes in his book, amongst them are those who are unknown ie majhul**, because they do not fit the other categories. (*al-Tankīl Bimā Fī Ṭanīb al-Kawtharī Min al-Abā'īl* (1:437-438 no.199)

The detractors have again themselves admitted and clearly acknowledged in their various writings that both Imāms Ibn Ḥibbān and al-Ḥākim are lenient and mutasāhil. For example, Muḥammad Zāhid al-Kawtharī has admitted this himself in his *Maqalāt* (p.185) as mentioned by Shaikh al-Albānī in his *Silsilah aḤadīth al-Ḍa'īfah* (1:81).

Regarding another ḥadīth and the narrator contained, Shaikh al-Albānī quotes Muḥammad Zāhid al-Kawtharī as saying,

*“Yes Imām Ibn Ḥibbān mentioned him in his al-Thiqāt however his method in al-Thiqāt is that he mentions narrators in it when he is unaware of any criticism against them but this does not take them out of the condition in being unknown according to the other scholars and thus Ḥāfiẓ Ibn Ḥajr has refuted Imām Ibn Ḥibbān's inconsistencies in his Lisān al-Mizān.”* (*Maqalāt* (p.309)

*I say: we find the madhab from the words of al-Kawtharī, which is, that he does not rely on the authentication of Ibn Ḥibbān and al-Ḥākim because both of them are lenient ie mutasāhil. Therefore, how is that he can declare the ḥadīth under discussion to be authentic and he does this just on the basis of them authenticating Rawḥī ibn Ṣalāh, especially since others who are more knowledgeable than them in terms of narrators declare him weak.”* (*Silsilah Aḥadīth al-Ḍa'īfah* (1:82)

Shaikh Zafar Aḥmad Uthmānī has also categorised Imām al-Ḥākim as being lenient in two of his works. (*I'la al-Sunan* (2:107), *Qawa'id 'Ulūm al-Ḥadīth* (p.189)

So they apply the rule when it suits their needs and desires while rejecting and overlooking it when it does not serve their intent and purposes in promoting the incorrect type of Tawassul



and Wasīlah. Shaikh al-Albānī has yet again highlighted their inconsistencies and discrepancies while they play non the wiser card.

Shaikh Muḥibullāh Shāh al-Rāshidī al-Sindhī has also indicated the leniency of Imām Ibn Ḥibbān **SEE HERE**<sup>84</sup>

Shaikh Muḥammad Bashīr Sehaswānī also discusses the narration and we conclude with his words,

*“We find that Rawhū bin Ṣalāḥ is in the chain who is weak. He was declared to be weak by Ibn ‘Adiyy and according to Sakhawī he was of the intermediate level of criticised narrators. There is no reliance on **Ibn Ḥibbān mentioning him in his al-Thiqāt because he is well known to authenticate unknown narrators** which we have already mentioned from Mizān al-‘Eitidāl. Likewise, al-Ḥākim’s lone authentication is also unworthy to be relied upon as he is from the lenient ones.”* (Ṣiyānatul Insān ‘Ann Waswasah al-Shaikh Daḥlān (p.132)

## Reply:

Firstly, they once again demonstrated their failure to read the titles of the works they referenced. They said as quoted above:

Ḥāfīz al-Dhahabī is also of the view that Imām al-Ḥākim was lenient. (*Zikr Man Yu‘tamad Qawlihi Fi ‘l-Jarḥ wat Ta‘dīl* (p.159) Cf. **al-Muwa‘qizah** (p.83)

Al-Muwa‘qizah is not the correct spelling as it should be al-Muqiza as the image below shows:

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<sup>84</sup> <http://www.salafiri.com/imam-ibn-hibban-was-he-strict-or-lenient-in-grading-narrators-shaikh-muhibullah-shah-rashidi-al-sindhi-1415h/>



# المَوْظِعَاتُ

« فِي عِلْمِ مِصْطَلَحِ الْحَدِيثِ »

الإمام الحافظ المحدث المؤرخ شمس الدين محمد بن أحمد الذهبي  
وُلِدَ سَنَةَ ٦٧٣ وَتَوَفَّى سَنَةَ ٧٤٨  
رَحِمَهُ اللَّهُ تَعَالَى

They also mentioned:

Hāfīz al-Sakhawī also categorises Imām al-Hākīm to be lenient. ([al-'Alān Bil-Tawbih Liman Zam al-Tārīkh](#) (p.168)

The actual title should be *al-I'lan bi al-Tawbih* and not as they typed it up. See the image below for how it should be read:

الإعلان بالتوبيخ

Indeed, Abu Hatim ibn Hibban (d. 354 AH) and his disciple Abu Abdullah al-Hakim al-Naysaburi (d. 405 AH) have been ascribed with leniency in terms of their gradings of certain narrators, and narrations, in their respective hadith collections. But this does not mean that they were always lenient in every single instance where specifically they made tawthiq (accreditation) of a specific narrator. The precise reasons on where they were supposedly lenient needs to be

elaborated to reach an individual conclusion for each narrator, or narration at hand.

The detractors made a bold claim by stating:

**Secondly: Imām Ibn Ḥibbān renders this report to be weak on account of saying Rawhū only narrated from the people of Miṣr, where as in this narration he narrates from Sufyān, who was a Kūfan.**

Indeed, Ibn Hibban did not render the narration of Fatima bint Asad (ra) to be weak as he did not transmit it in any of his recorded books. His saying that Rawh transmitted from the people of Misr (Egypt) is not at all a proof that he negated his transmission from teachers outside Misr. He merely mentioned what he personally knew. It is known that Rawh did take from teachers that were not based in Egypt and this is evident from the following quotes.

Al-Hafiz al-Dhahabi mentioned in his *Tarikh al-Islam*<sup>85</sup>:

رَوْحُ بْنُ صَالِحِ بْنِ سَيَّابَةَ بْنِ عَمْرٍو أَبُو الْحَارِثِ الْحَارِثِيُّ الْمَوْصِلِيُّ، ثُمَّ الْمِصْرِيُّ.

**“Rawh ibn Salah ibn Siyaba ibn Amr Abul Harith al-Harithi, the (resident of) Mawsul, then Egyptian (based).**

This point that al-Dhahabi mentioned was also mentioned before his time by Ibn Yunus in his *Tarikh* (1/302). In fact, the two detractors mentioned that too on p. 14:

Ḥāfiẓ Ibn Ḥajr al-‘Asqalānī said under his entry,

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<sup>85</sup> 17/160-161 (Tadmuriyya edition)

“Ibn ‘Adiyy weakened him, Ibn Ḥibbān mentioned him in his al-Thiqāt, al-Ḥākim said he was trustworthy and safe, **Ibn Yūnus mentioned in Tārīkh al-Ghurabā‘ he was from the people of Mosul and resided in Misr** and they narrate from him, and narrations which are rejected have been transmitted from him (ie he would narrate rejected narrations).

It is well known that Mawsul is in Iraq and thus Rawh was initially based in Iraq, and took form Iraqis like Imam Sufyan al-Thawri. Later on, he migrated to Egypt.

Now what is the principal reason for Ibn Hibban being mentioned to be lenient (mutasahil)? This is something the detractors have not elucidated on emphatically, and if they had then a fair conclusion on the status of Rawh ibn Salah could be drawn up with justice and balance.

The London based **Dr. Suhaib Hasan** from the Salafi sect mentioned the following in his work entitled: *Criticism of Hadith among Muslims with reference to Sunan ibn Maja* (p. 171,) with regard to Ibn Hibban’s methodology, by quoting from al-Hafiz ibn Hajar’s *Lisan al-Mizan*<sup>86</sup> (1/14):

“Ibn Hajar said,

‘What Ibn Hibbān says, that if a person is known in particular, (i.e., the state of being unknown jahālat al-'ayn is removed) he would be regarded reliable till something disparaging is proved against him, is surprising. The majority of traditionists are against his opinion. This is the way adopted by Ibn Hibban in his book al-Thiqat. He has listed there a great number of people who are marked as unknown (majhul) by Abu Hatim and others. Ibn Hibban like his teacher Ibn Khuzaima thinks that a person comes out of the state of being unknown (jahalat al-ain) if one reporter has reported from him. To other traditionists, such a person is still unknown because of ambiguity surrounding

<sup>86</sup> The Arabic quotation being:

قلت وهذا الذي ذهب إليه بن حبان من ان الرجل إذا انتفت جهالة عينه كان على العدالة الى ان يتبين جرحه مذهب عجيب والجمهور على خلافه وهذا هو مساك بن حبان في كتاب الثقات الذي الفه فإنه يذكر خلقاً من نص عليهم أبو حاتم وغيره على انهم مجهولون وكان عند بن حبان ان جهالة العين ترتفع برواية واحد مشهور وهو مذهب شيخه بن خزيمة ولكن جهالة حاله باقية عند غيره وقد أفصح بن حبان بقاعدته فقال العدل من لم يعرف فيه الجرح إذ التجريح ضد التعديل فمن لم يجرح فهو عدل حتى يتبين جرحه

his conditions (jahalat al-hal). Ibn Hibban has explained his principle saying: He is reliable ('Adl) if no disparaging remarks are known about him, because Tarjih is opposite to Ta'dil. Thus, if someone is not disparaged, he is reliable till the opposite is proved.”

What this quote leads to is about Ibn Hibban listing narrators to be thiqa (trustworthy) who are technically unknown (majhul), and this is the principal reason why he is mentioned as being lenient in his grading of such majhul narrators to be thiqa, and then his inclusion of them in his *Kitab al-Thiqat*.

The question that needs addressing is what is the situation if Rawh ibn Salah was not deemed to be a majhul rawi (an unknown type of transmitter) by any of the earlier generations (mutaqaddimun) of Hadith experts who specialized in Jarh (dispraise) and Ta'dil (praise)?

There does not seem to be any mention from the early generations of Hadith scholars that Rawh was majhul (unknown for his reliability). Ibn al-Jawzi was one who said Rawh was unknown, but his view has no earlier support and he lived in the 6<sup>th</sup> Islamic century.

Thus, ibn Hibban was lenient when he included technically majhul (unknown) narrators to be Thiqa in his *Kitab al-Thiqat*. Rawh ibn Salah was not a majhul rawi as we know from the previous sections that Imam Ya'qub ibn Sufyan al-Fasawi took narrations from him, and he only took from those he deemed to be Thiqa, unless he clarified somewhere else that such a teacher of his was actually weak in some way. Hence, ibn Hibban was not alone in his acceptance of Rawh to be thiqa, and he had a precedence from Ya'qub ibn Sufyan al-Fasawi.

Let us now quote how it is actually certain Salafis who admitted to what is being alluded to about Ibn Hibban, and how their statements actually lead to the acceptance of Rawh to be a thiqa narrator. Before proving this the readers are reminded on what the detractors said:

So they apply the rule when it suits their needs and desires while rejecting and overlooking it when it does not serve their intent and purposes in promoting the incorrect type of Tawassul and Wasīlah. Shaikh al-Albānī has yet again highlighted their inconsistencies and discrepancies while they play non the wiser card.

Rather, the following of desires and inconsistencies are from the Salafis of this age, who went out of their way to desperately weaken Rawh ibn Salah without being fully balanced when everything is laid down onto the table for critical evaluation and conclusion.

Let us quote two of the Salafis in support of what has been asserted:

- 1) **Farid al-Bahraini** is originally from Bahrain, and has a presence on social media platforms like Twitter (X.com) and YouTube. He is a supporter of al-Albani and also assume he is a type of Salafi. In the following Salafi link he has shown the way Salafi scholars actually treat Ibn Hibban when applying general principles: <https://islamistruth.wordpress.com/2013/01/12/the-tawtheeq-of-ibn-%E1%B8%A5ibban/>

Quote:

### **The Tawtheeq of Ibn Ḥibbān**

Alsalam alaykum,

Some of our friends seem to be thinking that Sunnis are making the rules up as they go along when it comes to rejecting weak narrations. However, this is far from true. I've personally seen examples of early and late scholars coming to the conclusion that Ibn Hibban's tawtheeq shouldn't be accepted if he is the only person doing tawtheeq.

**Al-Albani** said (Al-Rawd Al-Dani fil Fawa'id Al-Hadeethia, p. 18):

ولهذا نجد المحققين من المحدثين كالذهبي والعدقلاني وغيرهما لا يوثقون من تفرد بتوثيقه ابن حبان

Rough Trans: *“And that is why we find the muhaditheen like Al-Thahabi and Ibn Hajar and others, not strengthening those that Ibn Hibban strengthens alone.”*

**Shaikh Muqbil** was asked in Al-Muqtarah (p. 47):

السؤال: ابن حبان معروف أنه يوثق المجاهيل، فإن كان الراوي غير مجهول وقد روى عنه أكثر من واحد، وقال ابن حبان: هذا مستقيم الحديث أو قال هذا ثقة هل نتوقف في توثيقه أم نعتبره

الجواب: من أهل العلم كما في التنكيل بما في تأنيب الكوثري من الأباطيل من قال فيه: إنه يقبل. وهو إختيار المعلمي

أما (ثقة) فالغالب أنه عرف هو نفسه بالتساهل، فيتوقف لأنه قد عرف هو بالتساهل في توثيق المجاهيل، فإذا وثق غير أما المجهولون فقد عرف منه التساهل في هذا، مجهول يقبل منه

Rough trans:

Question: **Ibn Hibban is known for strengthening anonymous narrators, so if the narrator wasn't unknown, and has more than one student, and Ibn Hibban said: mustaqeemul hadith or thiqa. do we still not accept him or do we?**

Answer: Some of the scholars, like **Al-Mu'allami in Al-Tankeel accepted this**. As for the term thiqa, in most cases, he is known for being lenient, so we stop, **because he was lenient in strengthening unknown narrators. However, if he strengthened someone that is known, then we accept it.**

So, there you have it, Al-Thahabi, Ibn Hajar, Al-Mu'allami, Al-Albani, and Shaikh Muqbil all hold the opinion that Ibn Hibban's strengthening of unknown narrators is not acceptable.

Inshallah this will be beneficial to all.

By Farid

Posted by 13S2010

Hence, these Salafi scholars are in line with what we affirm when it suits them. That is, Ibn Hibban is lenient when he made accreditation (tawthiq) of technically unknown narrators. Rawh is not a majhul narrator as clarified already; as even those who did some form of Jarh on him like al-Daraqutni, and Ibn Adi did not state he was majhul. Plus, Rawh has more than one trustworthy student.

The trustworthy students of Rawh ibn Salah include the one he transmitted the Fatima bint Asad (ra) narration to. Namely, Ahmed ibn Hammad Zugba Abu Ja'far al-Misri.<sup>87</sup> Another trustworthy student of Rawh ibn Salah's was the Imam of the Ahlul Hadith in his region, namely, **Muhammad ibn Ibrahim al-Bushanji**.

This was mentioned in the *Kitab al-Thiqat* (8/244) of ibn Hibban as follows:

13240 - روح بن صلاح من أهل مصر يروي عن يحيى بن أيوب وأهل بلده روى عنه محمد بن إبراهيم

البوشنجي وأهل مصر

Meaning: "Rawh ibn Salah from the people of Egypt. He related from Yahya ibn Ayyub and the people of his land. **Muhammad ibn Ibrahim al-Bushanji and the people of Egypt related from him.**"

The two detractors misread the name al-Bushanji and typed it up as - al-Bawshanjī.

Imam al-Dhahabi said about al-Bushanji<sup>88</sup> under his entry in his *Siyar a'lam an-Nubala* (13/581):

البُوشَنْجِيُّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ سَعِيدٍ

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<sup>87</sup> His entry is in the *Tarikh* of ibn Yunus (d. 347 AH), under the initial section known as *Tarikh al-Misriyyin* (History of the Egyptian narrators, 1/9) as follows:

11 - أحمد بن حماد بن مسلم بن عبد الله بن عمرو التَّجِيبِيُّ المِصْرِيُّ : يكنى أبا جعفر، وهو مولى بنى سعد من تَجِيب. توفي يوم السبت- بمصر - لخمس بقين من جمادى الأولى سنة ست وتسعين ومائتين، وكان ثقة مأموناً، بلغ أربعاً وتسعين سنة .

Ibn Yunus gave his full name as Ahmed ibn Hammad ibn Muslim ibn Abdullah ibn Amr al-Tujibi al-Misri, with the kunya, Abu Ja'far, and declared him to be *Thiqa ma'mun* (Trustworthy and reliable).

<sup>88</sup> He was a *Thiqa* narrator as may be seen here - <https://hadith.islam-db.com/narrators/28571/%D9%85%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D8%A5%D8%A8%D8%B1%D8%A7%D9%87%D9%8A%D9%85-%D8%A8%D9%86-%D8%B3%D8%B9%D9%8A%D8%AF-%D8%A8%D9%86-%D9%85%D9%88%D8%B3...>

الإمام، العلامة، الحافظ، ذو الفنون، شيخ الإسلام، أبو عبد الله، محمد بن إبراهيم بن سعيد بن عبد الرحمن  
بن موسى العبدي، الفقيه، المالكي، البوشنجي، شيخ أهل الحديث في عصره بنيسابور.

“Al-Bushanji, Muhamamd ibn Ibrahim ibn Sa’eed: The Imam, the Allama (highly knowledgeable), al-Hafiz, (expert) in the Arts, Shaykh al-Islam, Abu Abdullah Muhammad ibn Ibrahim ibn Sa’eed ibn Abdur Rahman ibn Musa al-Abdi, the jurist (al-Faqih), **al-Maliki** (in Madhhab), al-Bushanji, Shaykh of the People of Hadith (Ahlul hadith) in his age in Naysabur...”

This is an example of a highly regarded scholar of Hadith being classed as a Maliki in jurisprudence and also from the Ahlul Hadith, which is in contradistinction to today’s claimants to being Ahlul Hadith, who are generally anti-Taqlid of one of the four Sunni Madhhabs.

Al-Bushanji was from Naysabur which is in present day Iran and took from Rawh ibn Salah as Ibn Hibban said. Hence, not all of Rawh’s students were from Egypt.

Thus, what Muqbil ibn Hadi stated about ibn Hibban is the reality: “**However, if he strengthened someone that is known, then we accept it.**”

Based on this, the Salafis like the late Muqbil ibn Hadi have left the premise open that Rawh ibn Salah is acceptable to be a Thiqa narrator based on ibn Hibban listing him as a known hadith transmitter. As stated already, Rawh ibn Salah is not a majhul transmitter. On the contrary he has been mentioned to be from the Hadith scholars (Muhaddithin), by **Imam al-Hasan al-Saghani (d. 650 AH)** in his *al-Takmila wa al-Dhayl wa al-Sila li Kitab Taj al-Lugha wa Sihah al-Arabiyya*. See the images below:



التكملة والذوق الصلبي  
لكتاب تاج اللغة وصحاح العربية

تأليف  
الشيخ محمد بن أبي السريته  
(المتوفى سنة ٨٦٥٠ هـ)

الجزء الثاني  
ينظم الأجواب  
الحساء ، الخساء ، العقال ، الرأه

راجعه  
محمد لطف الله أحمد

حققه  
إبراهيم بن عبد الباقري

From 2/63:

٦٣ -  
صلح  
وَيُقَالُ : أَصْلَحْتُ إِلَى الدَّابَّةِ إِصْلَاحًا ، إِذَا  
أَحْسَنْتَ إِلَيْهَا .  
ورَوْحُ بْنُ صَالِحِ المُرَادِيِّ ، من المُحدِّثِينَ .

The last line mentioned:

ورَوْحُ بْنُ صَالِحِ المُرَادِيِّ ، من المُحدِّثِينَ

“And Rawh ibn Salah al-Muradi, from the Hadith scholars.”

For al-Saghani to mention Rawh to be from the Hadith scholars is a proof that he was not an unknown transmitter of Hadith, but someone known amongst the Hadith scholars.

The above quote from Muqbil ibn Hadi also mentioned something from Abdur Rahman al-Mu'allamī, who was also a Salafi that they describe with the grand title: The Dhahabi of his time (*Al-Dhahabi al-Asr*).

2) **Raza Hassan** who is an associate linked to the detractors as mentioned previously has also made a comment that is in line with our thesis.

In the following link is a point that needs bringing forth - <http://asmaur-rijaal.blogspot.com/2013/08/eesaa-bin-jaariyah-al-ansaari.html>

Raza said about Ibn Hibban:

2- Imaam Ibn Hibbaan (D. 354) mentioned him in Kitaab ath-Thiqaat [5/214], and he also narrated from him in his Saheeh [2401/2409, 2406/2415]

Note: **It is known that Imaam Ibn Hibbaan is Mutasaahil in doing Tawtheeq of only the Majhool narrators** but he is Mutashaddid in criticizing the well-known narrators. Therefore, in this case **Imaam Ibn Hibbaan has declared him Thiqah being in the position of a Mutashaddid. And the Tawtheeq of a Mutashaddid is highly reliable and more authentic than anyone else's Tawtheeq.**

Hence, if these detractors were honest to the above quotations from Farid al-Bahraini and Raza Hassan, they would have to cancel their claim that Ibn Hibban was lenient in the case of Rawh ibn Salah specifically. This also applies more so to their principal authorities like al-Albani, Irshadul Haq al-Athari, Hamdi Abdal Majid as-Salafi and others.

But alas, they did not follow this principle up when it came to Rawh as it did not fit into their agenda to weaken, and dismiss narrations linked to Tawassul. It is also for these detractors and self-proclaimed Ahlul-Hadith in this age if the following about Ibn Hibban is acceptable to them or a heinous innovation. The following is taken from my reply to them on the Abu Ayyub al-Ansari (ra) narration that was referred to at the beginning:

Earlier on some quotations from the doctoral dissertation from Glasgow University entitled: *Ibn Ḥibbān al-Bustī's (d. 354/965) contribution to the science of ḥadīth*<sup>89</sup> transmission, by Muhammad Fawwaz, were provided.

On pp. 163-164 he mentioned the incident given from the *Kitab al-Thiqat*<sup>90</sup> of Ibn Hibban as follows:

Ibn Ḥibbān writes in 'Alī al-Riḍā's entry: "His grave in Sanabad, 887 out of al-Nawqan was famously visited beside the grave of al-Rashid. I have visited it many times. When I faced a problem during my stay in Tus, **I have visited 'Alī b. Mūsā al-Riḍā's grave, blessings of Allāh be upon his forefather and him, and asked Allāh for [the problem] to be solved, and my supplication has been answered and my problem has been solved. I have experienced this many times and I have found it likewise.**"

Footnote 887 stated: What was once the village of Sanabad became the city of Mashhad, which was built around the mausoleum of 'Alī al-Riḍā. See Josef W. Meri, *Medieval Islamic Civilization: An Encyclopaedia*, 438.

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<sup>89</sup> Downloadable here - <http://theses.gla.ac.uk/8481/>

<sup>90</sup> See 8/456-457 (Da'iratul Ma'arif, Hyderabad, 1<sup>st</sup> edition, 1982).

It was never stated that the above report from Ibn Hibban is related to the Abu Ayyub al-Ansari (ra) incident and the noble grave of the Prophet (Sallallahu alaihi wa sallam).

Ibn Hibban also mentioned that he heard a Hadith from his teacher Thabit ibn Isma'il ibn Ishaq in Baghdad near the grave of Imam Ma'ruf al-Karkhi. This is found in Ibn Balban's tartib of *Sahih Ibn Hibban* (11/308) as follows:

**4936 -** أَخْبَرَنَا ثَابِتُ بْنُ إِسْمَاعِيلَ بْنِ إِسْحَاقَ بْنِ عَبْدِ مَعْرُوفٍ الْكَرْخِيِّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الْبُسْرِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مَعْمَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَحْتَكِرُ إِلَّا خَاطِي". [76 :2]

### **Will the two detractors now condemn Ibn Hibban for his acts at the graves of Ali al-Rida and Ma'ruf al-Karkhi?**

There is also an incident mentioned by **Imam Abu Amr ibn al Salah** in his *Muqaddima* (p. 316)<sup>91</sup> where Hadith was recited at the grave of **Imam Muslim** the author of the *Sahih*:

*"The teacher and great transmitter Abu 'l-Hasan al-Mu'ayyad b. Muhammad b. Ali al-Muqri (God bless him) informed me by my recitation to him in Nishapur, once beginning anew with the recitation at the head of the grave of Muslim b. al-Hajjaj. The jurist of the Holy City Abu Abd Allah Muhammad b. al-Fadl al-Furawi informed us at the grave of Muslim."*

What verdict will today's self-acclaimed Ahlul Hadith pass on the above scholars at the grave of Imam Muslim?!

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<sup>91</sup> Published under the title *An Introduction to the Science of Hadith: Kitab Mar'ifat Anwa' 'Ilm Al-Hadith*, translation by E. Dickinson with review by Muneer Fareed.

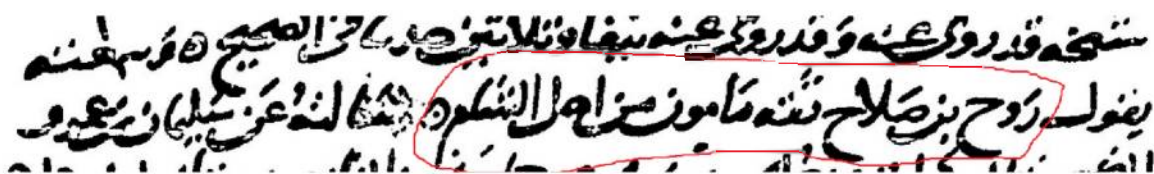
# AN EXAMINATION OF WHY AL-HAKIM WAS NOT LENIENT (MUTASAHIL) IN HIS ACCREDITATION (TAWTHIQ) OF RAWH IBN SALAH

Let us move on to **Imam Abu Abdullah al-Hakim al-Naysaburi (d. 405 AH)**, and his alleged leniency in grading Rawh ibn Salah in a very positive light.

The two detractors have been quoted earlier on as stating:

Hāfīz al-Sijzī asked Imām al-Hākīm about him and he replied, “*Rawhū bin Ṣalāh, trustworthy and safe, he was from the people of Shām.*” (*Suwālāt Mas‘ūd bin ‘Alī al-Sijzī Ma‘a Asilah al-Baghdadiyīn ‘Ann Aḥwāl al-Rūwāt Lil Hākīm* (p.98 no.68), Beirut, Dār al-Gharb al-Islāmī, 1408H/1988)

The verdict of al-Hakim to his disciple al-Sijzi is found in the manuscript copy stored in the Ahmed al-Thalith library in the Topkapi palace, Istanbul, Turkiye. It is stored under the catalogue number 21/624, dated 728 AH, and scribed by Abu Bakr ibn Ali ibn Isma‘il al-Ansari. Here are the actual lines (folio 193a) where al-Hakim declared Rawh ibn Salah to be Thiqa ma‘mun (trustworthy and reliable):



سبحه قدره وعينه وقد روي عنه تيفاه ثلاثين مرة من الصحيح وسه عنه  
يقول روح بن صلاح ثقة ما مؤمن من أهل الشكوك

The detractors did not seem to find an explicit quotation from earlier scholars to suggest that al-Hakim’s grading of narrators in answer to his student known as al-

Hafiz Mas'ud ibn Ali al-Sijzi (d. 439 AH), were specifically lenient in some way. When the scholars mentioned the leniency of al-Hakim they usually referred to his gradings of the narrations, and some sub-narrators in his *al-Mustadrak*, which he compiled in his old age, and where he committed several lapses in judgement. This has been shown by later scholars like al-Dhahabi, Ibn al-Mulaqqin and others. Note also, that Rawh ibn Salah is not a narrator found in the *Mustadrak* of al-Hakim.

Hafiz Shamsuddin al-Sakhawi (d. 902 AH) said in the above mentioned *al-I'lan bi al-Tawbikh* (pp. 211-212):

وَكَذَا مِمَّنْ تَعَطَّلَ لِعَبْرِ الْعَارِفِ الْإِنْتِفَاعُ بِتَصَانِيفِهِمْ، لَا مِنْ هَذِهِ الْحَيْثِيَّةِ، بَلْ

الَّذِي شَرَطَ فِيهِ الْمَشْيُ ( **لَهُمُ بِالْعَتَمَةِ فِي الْقَصْدِ الَّذِي صَنَّفُوهُ، جَمَاعَةً: كَذَلِكَ الْحَاكِمِ، فَإِنَّهُ تَسَاهَلَ فِي مُسْتَدْرَكِهِ** )

عَلَى شَرْطِ الشَّيْخَيْنِ أَوْ أَحَدِهِمَا، حَتَّى أَدْرَجَ فِيهِ الْمَوْضُوعَ فَضْلاً عَنِ الضَّعِيفِ

وَكذلك ابن الجوزي، فَإِنَّهُ تَوَسَّعَ فِي "مَوْضُوعَاتِهِ" حَتَّى أَدْرَجَ فِيهَا الصَّحِيحَ، فَضْلاً عَنِ الضَّعِيفِ (٣). فَهَذَا طَرَفًا

نَقِضُ، رَحِمَهُمُ اللَّهُ تَعَالَى وَإِيَّانَا وَنَفَعَنَا بِبِرْكَاتِهِمْ

Translation<sup>92</sup>:

“There are a number of other authors, the value of whose publications has been nullified for the uninformed, not by the circumstance just mentioned, but by their overzealousness in their works to drive home their point. *Such an author is al-Hakim. In his Mustadrak, in which he proposed to use the criteria of al-Bukhari and Muslim, or of one of them (for judging the acceptability of traditions not contained in the two Sahihs), he was so lax that he included not only weak but supposititious<sup>93</sup> traditions.*

<sup>92</sup> The work was translated under the title: A History of Muslim Historiography, by F. Rosenthal, published by EJ Brill, Leiden, p. 355, 1968.

<sup>93</sup> Meaning fabricated narrations (Mawduat).

Another example is **Ibn al-Jawzi**. In his *Mawduat* (on supposititious traditions), he widened the scope of his investigations so far as to include not only weak traditions but even sound ones. Those two authors represent the two opposite extremes. May God show mercy to all of them and to us and give us the benefit of their blessings.”

Al-Sakhawi also said<sup>94</sup>:

#### (7. Men connected with the science of *hadith*)

Basic (books) on men (connected with the science of traditions) are a work on *Names and Patronymics* by the Imam Ahmad (b. Hanbal) which was transmitted on Ahmad's authority by his son Salih, and a history concerned with persons by Yahya b. Ma'in which was transmitted on Ibn Ma'in's authority by 'Abbas ad-Duri. There are, further, *Questions* from Ibrahim b. al-Junayd on his authority; from 'Uthman b. Sa'id ad-Darimi; from Abu Ja'far Muhammad b. 'Uthman b. Abi Shaybah to 'Ali b. al-Madini; from Abu 'Ubayd al-Ajurri to Abu Dawud; from the Baghdadis; from [Mas'ud as-Siizi to al-Hakim](#); from Abul-Qasim Hamzah b. Yusuf as-Sahmi to ad-Daraqutni; and from al-Barqani to ad-Daraqutni, on persons, (transmitted) by *hadith* experts on the authority of a number of individuals. These (questions of al-Barqani ?) are different from those which have been studied with us.

The above two quotes from al-Sakhawi are pertinent in showing that al-Hakim was lenient specifically in terms of how he produced his *al-Mustadrak ala'l Sahihayn*, and he did not state that al-Hakim was lax in his verdicts on the status of various narrators as delivered to al-Sijzi. Hence, the gradings of al-Hakim provided to al-Sijzi should not be easily dismissed, especially since he had precedence for his tawthiq from Ibn Hibban and Ya'qub ibn Sufyan al-Fasawi before him.

In the following link is a point that needs bringing forth with regard to al-Hakim:

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<sup>94</sup> From p. 446 of the English translation under the title: A History of Muslim Historiography.

<http://asmaur-rijaal.blogspot.com/2014/02/jafar-bin-maymoon-at-tameemi-al-anmaati.html>

Raza Hassan said:

4- Imaam Abu Abdullah al-Haakim al-Neesaaboori (D. 405) said about Ja'far:

“جعفر بن ميمون العبدي من ثقات البصريين، ويحيى بن سعيد لا يحدث إلا عن الثقات”

**“Ja'far bin Maymoon al-Abdi is from the Thiqah people of Basrah, and Yahya bin Sa'eed (Al-Qattaan) did not narrate except from Thiqah”**

[ Al-Mustadrak Ala as-Saheehayn by Al-Haakim (1/365 under H. 872)]

**Note: Imaam Haakim is only Mutasaahil in his Tasheeh (authentication of certain narrations) but not in his explicit words of Tawtheeq.**

Hence, what Raza Hassan admitted was only regarding al-Hakim's authentication of narrations like in his *al-Mustadrak*. He did not mention that he was lax in his tawthiq (accreditation) of narrators in his answers to al-Sijzi. In fact, Raza Hassan has also utilised an example of al-Hakim's tawthiq when answering al-Sijzi. This can be seen in the following link - <http://asmaur-rijaal.blogspot.com/2013/01/bahz-bin-hakeem-bin-muaawiyah-al.html>

Quote:

10- Imaam Abu Abdullah al-Haakim graded his hadeeth saying, **“Saheeh ul-Isnaad”**

[Mustadrak al-Haakim: 6987, 8686 etc Followed by Dhahabi]

He also said: **“He is among the Thiqah narrators”**

[Su'aalat as-Sajzi lil Haakim: 1/147]



Let us know provide examples of where some renowned hadith scholars have relied on the tawthiq of al-Hakim specifically when answering questions from his disciple Mas'ud al-Sijzi<sup>95</sup>.

### Examples from Imam al-Dhahabi:

- 1) In his *Siyar a'lam an-Nubala* (13/184) there is an entry for **Ibn Dizil**, who is known as Abu Ishaq Ibrahim ibn al Hussain ibn Ali. Al-Dhahabi mentioned in the *Siyar* (13/186) the following grading from al-Hakim:

قال الحاكم : هو ثقة مأمون .

Meaning: Al-Hakim said: “He is Thiqa ma'mun (trustworthy and reliable).” This exact grading is found in al-Sijzi's questions to al-Hakim under no. 37 (p. 81). Hence, al-Dhahabi accepted al-Hakim's judgement on Ibn Dizil, and he did not state that al-Hakim was lenient here.

- 2) In his *Siyar* (14/174) there is an entry for the well-known Hadith scholar, **Abu Ya'la al-Mawsili** (the author of a Musnad). Al-Dhahabi mentioned in the *Siyar* (14/179) from al-Hakim the grading on Abu Ya'la as follows:

ثم قال الحاكم : هو ثقة مأمون .

This exact grading of Thiqa ma'mun (trustworthy and reliable) is found in al-Sijzi's questions to al-Hakim under no. 50 (p. 87). Hence, al-Dhahabi accepted al-Hakim's judgement on Abu Ya'la, and he did not state that al-Hakim was lenient here.

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<sup>95</sup> One may see his entry from al-Dhahabi's *Tarikh al-Islam* (29/467, Tadmuriyya edition) and his *Tadhkiratul Huffaz* (3/210), where he mentioned that al-Sijzi took form al-Hakim. No mention of al-Hakim being lenient in his judgement on the status of transmitters in reply to al-Sijzi was mentioned by al-Dhahabi in the two references given.

3) In his *Siyar* (14/153) there is an entry for **Abul Hasan Ahmed ibn al-Hussain ibn Ishaq al-Baghdadi (al-Sufi al-Saghir)**. Al-Dhahabi mentioned in the *Siyar* (14/154) that al-Hakim declared him to be Thiqa. He mentioned the same from al-Hakim in his *al-Mughni* (1/37, no. 269). This exact grading is found in al-Sijzi's questions to al-Hakim under no. 132 (p. 135). Hence, al-Dhahabi accepted al-Hakim's judgement on al-Sufi al-Saghir, and he did not state that al-Hakim was lenient here.

4) In his *Siyar* (14/399) there is an entry for **Abu Abdur Rahman Abdullah ibn Mahmud ibn Abdullah al-Sa'di al Marwazi**. Al-Dhahabi mentioned that al-Hakim declared him to be Thiqa ma'mun (trustworthy and reliable) as follows:

قال أبو عبد الله الحاكم : ثقةٌ مأمون .

This exact grading from al-Hakim is found in al-Sijzi's questions to al-Hakim under no. 165 (pp. 155-156). Hence, al-Dhahabi accepted al-Hakim's judgement on Abdullah ibn Mahmud, and he did not state that al-Hakim was lenient here.

5) Al-Dhahabi in his *al-Mughni fi al-Du'afa* (2/750, no. 7109) has an entry for al-Yazid ibn al-Simt as follows where he mentioned that al-Hakim declared this narrator to be weak

٧١٠٩ - ق / يزيد بن السيمط ، وثقه أبو داؤد ، وضعفه الحاكم .

This exact grading is found in al-Sijzi's questions to al-Hakim under no. 178 (p. 162). Hence, al-Dhahabi accepted al-Hakim's judgement on this narrator, and he did not state that al-Hakim was lenient or incorrect here since he also mentioned that Abu Dawud declared Yazid to be thiqa (trustworthy).

All of these examples from al-Dhahabi prove the point that al-Dhahabi did not consider al-Hakim to be lenient (mutasahil) in his judgement of specific narrators in the answers recorded by his disciple, Mas'ud al-Sijzi. His leniency is specific to certain lapses he committed in his *al-Mustadrak*.

**Examples from the Ikmal Tahdhib al-Kamal of al-Hafiz Alauddin Mughlatai (d. 762 AH):**

- 1) Hafiz Mughlatai mentioned (2/407) that al-Hakim declared Bishr ibn Umar al-Zahrani to be Thiqa ma'mun (trustworthy and reliable), in his answers to al-Sijzi as follows:

وفي «سؤالات» مسعود بن علي السجزي للحاكم أبي عبد الله: وسألته عن بشر بن عمر الزهراني؟  
فقال: ثقة مأمون.

This grading can be seen in the published edition of al-Sijzi's Su'alat (p. 189):

وسمعه يقول بشر بن عمر الزهراني ثقة مأمون

- 2) Hafiz Mughlatai mentioned (3/9) that al-Hakim declared Baqiyya ibn al Walid to be Thiqa ma'mun (trustworthy and reliable), in his answers to al-Sijzi as follows:

عن بقیة؟ فقال: ثقة مأمون - وسألته - يعني الحاكم: وقال مسعود السجزي

This grading can be seen in the published edition of al-Sijzi's Su'alat (p. 93):

60- وسألته عن بقیة بن الوليد

There are a few more examples mentioned by Mughlatai in his *Ikmal* from al-Sijzi's questions to al-Hakim. These types of examples from Mughlatai prove the point that he did not consider al-Hakim to be lenient (*mutasahil*) in his judgement of specific narrators in the answers recorded by his disciple, Mas'ud al-Sijzi. His leniency is specific to certain lapses he committed in his *al-Mustadrak* as already clarified.

**Examples from the Tahdhib al-Tahdhib of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH):**

- 1) Under the entry for **Rabi'a ibn Uthman** in his *Tahdhib al-Tahdhib* (3/259) he mentioned the following from al-Sijzi:

وقال مسعود السجزي عن الحاكم كان من ثقات اهل المدينة ممن يجمع حديثه

Meaning: "Mas'ud al-Sijzi said from al-Hakim: He was from the trustworthy people of Madina where his hadiths are agreed upon."

This exact quotation can be seen in the Su'alat of al-Sijzi (no. 192, p. 169):

192-رسالته عن ربيعة بن عثمان

فقال من ثقات اهل المدينة ممن يجمع حديثه

- 2) Under the entry for **Mut'im ibn al-Miqdam al-San'ani al-Shami** in his *Tahdhib al-Tahdhib* (10/176) he mentioned the following from al-Sijzi:

وقال مسعود السجزي سألت الحاكم عن المطعم بن المقدم الصنعاني فقال هو شيخ ممن أهل اليمن كتبت عنه

بالشام وبها مات وهو عزيز الحديث

“Mas’ud al-Sijzi said that he asked al-Hakim about al-Mut’im ibn al Miqdam al-San’ani and he said: ‘He is a Shaykh from amongst the people of Yemen and his (hadiths) were written in Syria where he died. He was Aziz (treasured) in Hadith.’”

The above quotation can be seen in the actual Su’alat (p. 118) of al-Sijzi as follows:

**104-** وسالته عن المطعم بن المقدم الصنعاني

فقال هو شيخ من اهل اليمن كتبت عنه بالشام وبها مات وهو عزيز الحديث

There are a few more examples mentioned by Ibn Hajar al-Asqalani from al-Sijzi’s questions to al-Hakim. These types of examples from Ibn Hajar prove the point that he did not consider al-Hakim to be lenient (mutasahil) in his judgement of specific narrators in the answers recorded by his disciple, Mas’ud al-Sijzi. His leniency is specific to certain lapses he committed in his *al-Mustadrak*.

In concluding this section, it is clear that al-Hakim’s tawthiq (accreditation) of specific narrators in answer to questions put to him by his disciple, Mas’ud al-Sijzi, are not deemed to be lenient in nature. The examples given above demonstrate how the Huffaz of Hadith like al-Dhahabi, Mughlatai and Ibn Hajar did not raise any objections against al-Hakim’s tawthiq in answers to al-Sijzi. As stated already, al-Hakim was reproached for being lax in grading certain narrations, and the inclusion of some weak type of narrators specifically located in his *Mustadrak*.

Hence, the tawthiq of al-Hakim upon Rawh ibn Salah is acceptable, and the detractors could not quote the earlier Huffaz negating the tawthiq of Rawh by al-Hakim, or the tawthiq by Ibn Hibban on Rawh too. To validate this point let us bring in the elevated judgement of a recognised Hafiz of Hadith from centuries ago in the next section.

# **AL-HAFIZ QASIM IBN QUTLUBUGHA (d. 879 AH) AND HIS OVERALL GRADING ON RAWH IBN SALAH BEING THIQA (A TRUSTWORTHY NARRATOR)**

It was stated earlier on:

*“It is known that Rawh ibn Salah had accreditation (Ta’dil) from Ibn Hibban and al-Hakim as the two detractors mentioned but tried to dismiss. Plus, Rawh was one of the teachers of Ya’qub ibn Sufyan al-Fasawi, and his teachers are generally trustworthy unless he clarified they were not. The quote regarding al-Fasawi will be investigated later on.*

The Jarh on Rawh from ibn Adi and al-Daraqutni is not of the explained type as proven already, and the expression attributed to Ibn Yunus will be shown to be unproven. The quotation from Ibn Makula is his mention of Rawh being weakened by earlier authorities but without the Jarh being formally explained, and thus it is not acceptable to reject Rawh and all of his narrations.

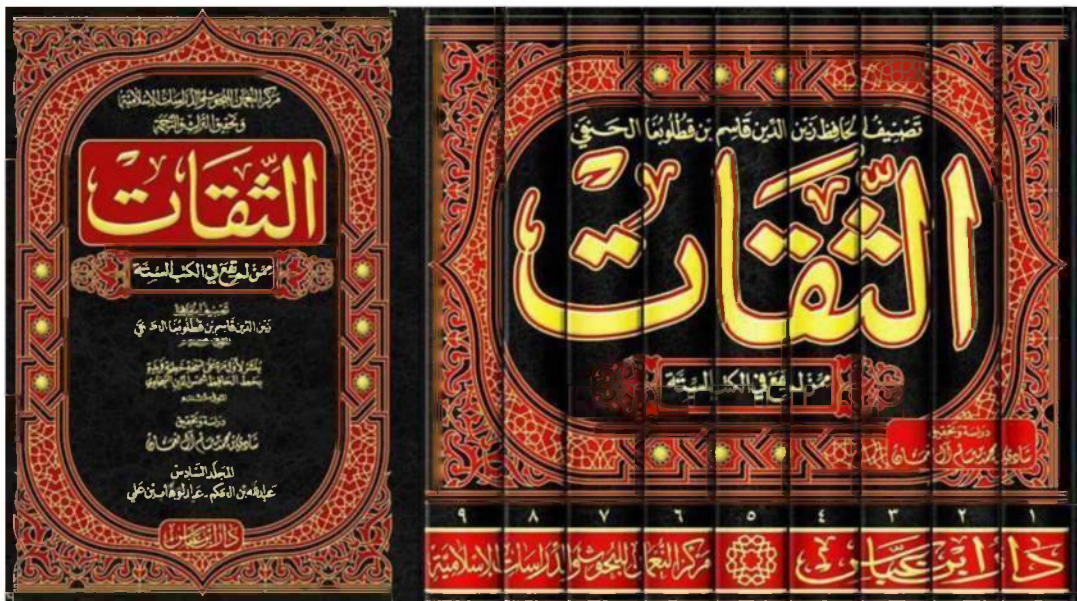
The view of Ibn al-Jawzi is not acceptable as shall be clarified from the Salafis themselves from the above blog. The comment from Ahmad bin Muhammad bin Zakariyyah al-Baghdādī is also not conclusive as shall be proven with examples. The view of al-Dhahabi (d. 748 AH) is not agreed upon by other Huffaz of Hadith who came not long after him, namely, al-Hafiz Nuruddin al-Haythami (d. 807 AH), **al-Hafiz Qasim ibn Qutlubugha**<sup>96</sup> (d. 879 AH), and those who graded the narration of Fatima bint Asad (ra) to be authentic in some way.”

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<sup>96</sup> A short article on his background is available here - <https://www.darultahqiq.com/life-works-hanafi-jurist-hadith-scholar-qasim-ibn-qutlubugha/>

Al-Hafiz ibn Qutlubugha has left behind an important work listing narrators that he personally judged to be Thiqa (trustworthy), and were not found in the six main books of hadith.<sup>97</sup> This work is entitled - *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta*:

كتاب (الثقات ممن لم يقع في الكتب الستة للحافظ ابن  
 قطلوبغا) أوسع مصنف جامع وصل إلينا في الموثقين  
 أنعم الله علي بتحقيقه وإخراجه.



It was edited and published by a Yemeni Salafi admirer of al-Albani's, by the name of Dr. Shadi ibn Muhammad ibn Salim āl-Nu'man. This work by Ibn Qutlubugha has utilised the *Kitab al-Thiqat* of Ibn Hibban, and some works that are still unavailable in our time. The manuscript of this work is in the actual handwriting of Hafiz Shamsuddin al-Sakhawi who was the student of Imam ibn Qutlubugha. Both of these named Huffaz of Hadith were highly regarded students of the Hadith Master of his age, al-Hafiz ibn Hajar al-Asqalani.

<sup>97</sup> Sahih al-Bukhari, Sahih Muslim, Jami al-Tirmidhi, Sunan Abi Dawud, Sunan al-Nasa'i and Sunan ibn Majah.

Hafiz ibn Qutlubugha was a reliable and highly knowledgeable Hadith Master who was praised by his own Shaykh, Ibn Hajar al-Asqalani, as al-Sakhawi recorded in his *al-Daw al-Lami*.

The work entitled: ‘Rule-Formulation and Binding Precedent in the Madhhab-Law Tradition: Ibn Qutlūbughā’s Commentary on The Compendium of Qudūrī’<sup>98</sup>, by Dr. Talal Al-Azem, has mentioned some of this praise as follows:

“Sakhāwī reports that Ibn Qutlūbughā began authoring works in 820/1417–1418, at approximately the age of 19. (48) He soon became known for his strong memory and sharp intelligence, and began to draw attention for the breadth of his knowledge, and received the licence to give fatwas and to teach (*ijāzat al-iftā’ wa-al-tadrīs*) from an array of scholars. He was soon being described by his own teacher **al-Ḥāfiẓ Ibn al-Dayrī** as ‘**the sheikh, the scholar, the most intelligent (*al-shaykh al-‘ālim al-dhakī*)**’, and by 835/1431 was praised by Ibn Ḥajar al-‘Asqalānī as ‘**the imam, the most learned, the hadith-master, the jurist, the memoriser of hadith (*al-imām al-‘allāma al-muḥaddith al-faqīh al-ḥāfiẓ*)**’, and—after completing a recital of Ibn Ḥajar’s work *al-Īnār bi-ma’rifat ruwāt al-āthār*—as ‘***al-shaykh al-fāḍil al-muḥaddith al-kāmil al-awḥad***’, noting that the master had himself benefitted from the student in many instances during their classes together. (Sakhāwī even mentions that the phrase ‘some of our brethren’ and the loving, almost humble, words which follow in the introduction to Ibn Ḥajar’s work is a reference to Ibn Qutlūbughā.)

Upon being given the licence, and after returning from his travels, he began to teach a number of students ‘beyond count’ in Cairo.(49) He was teacher of hadith to the Mamluk al-Nāṣirī Ibn al-Zāhir Juqmuq, brother of the future al-Malik al-Manṣūr ‘Uthmān (r. 857/1453), who became a long-standing fellow of the scholar, and to members of the family of Muḥibb al-Dīn Muḥammad Ibn al-Shiḥna, all of whom attended his narration of the *Jāmi’ masānīd Abī Ḥanīfa* of Abū al-Mu’ayyad al-Khwārazmī.(50) Both the

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<sup>98</sup> 1st ed. 2016, Leiden: BRILL.



Shāfi'ī judge Sharaf al-Dīn Yaḥyā al-Munāwī (d. 871/1467), and the Ḥanafī judge Badr al-Dīn Ḥusayn ibn al-Ṣawwāf benefitted most in the period of their studies from Ibn Quṭlūbughā. Sakhāwī relates that he himself studied under Ibn Quṭlūbughā in hadith and its sciences, after which they formed a lasting friendship. (51).”

#### Footnotes:

48 Ibid., 186.

49 Ibn al-ʿImād, *Shadharāt al-dhahab*, 9:487.

50 Sakhāwī, *al-Dawʿ al-lāmiʿ*, 6:185–186.

51 Ibid., 189.

Imam Qasim ibn Qutlubugha was a trustworthy scholar of hadith, and he has mentioned the details regarding Rawh ibn Salah in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* (4/274-275) as follows:

**3900 رُوِّح [4] بن صلاح، من أهل مصر.**

يروى عن يحيى بن أيوب، وأهل بلده. روى عنه محمد بن إبراهيم البوشنجي، وأهل مصر (5).

بن سيابة بن عمرو الحارثي، من أهل الموصل، قَدِمَ وقال ابن يونس في «تاريخ الغرباء» (6): **روح بن صلاح**

مصر، وحدث بها، رُوِّيت عنه من أكبر، مات سنة ثلاث وثلاثين ومائتين

وقال الدارقطني (1): ضعيف في الحديث.

وقال ابن مأكولا (2): ضعفه سكن مصر.

وقال الذهبي (3): ضعفه ابن عدي، يُكنى أبا الحارث.

وقال الحاكم (4): ثقة مأمون.

#### Footnotes:

(4) «الجرح والتعديل»: (3/ 494).

(5) «الثقات»: (8/ 244).

(6) «لسان الميزان»: (3/ 481).

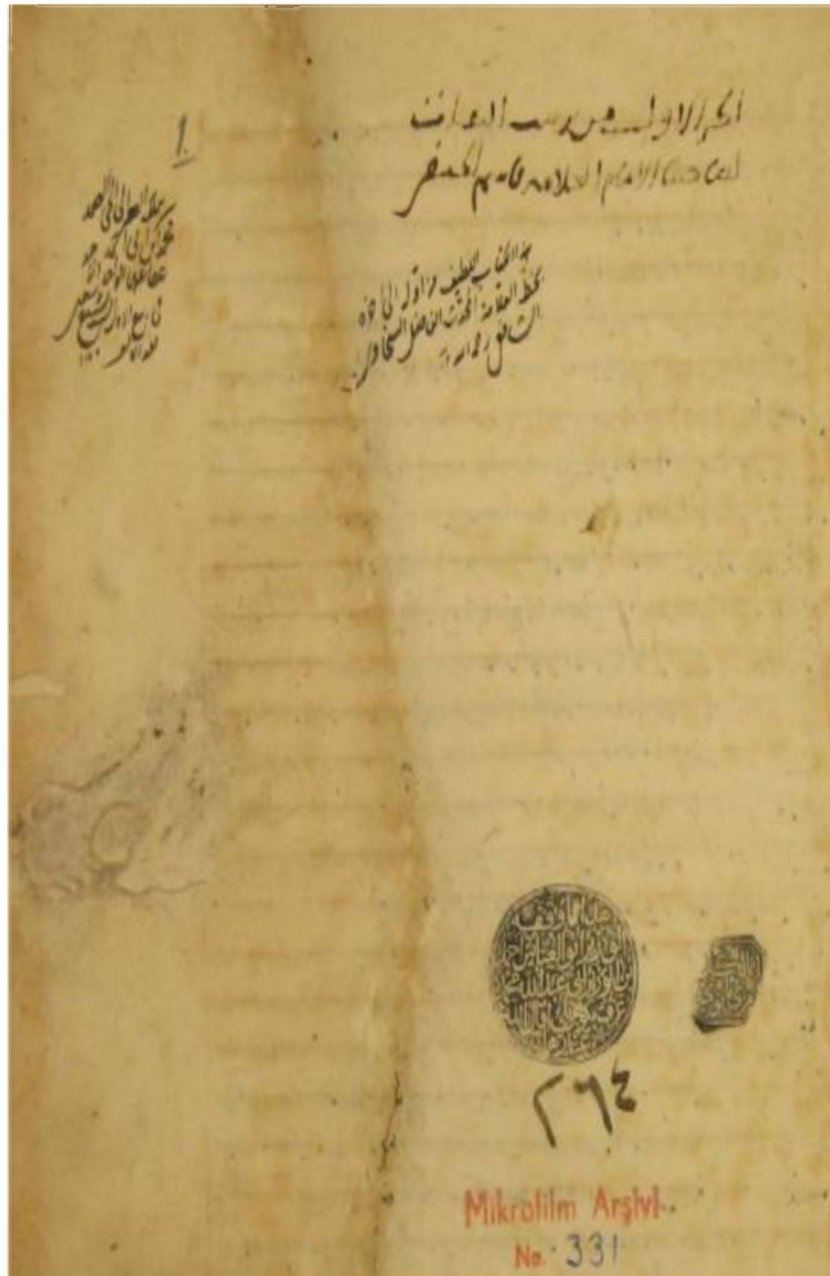
(1) «المؤتلف والمختلف»: (3/ 1377).

(2) «الإكمال»: (15 /5).

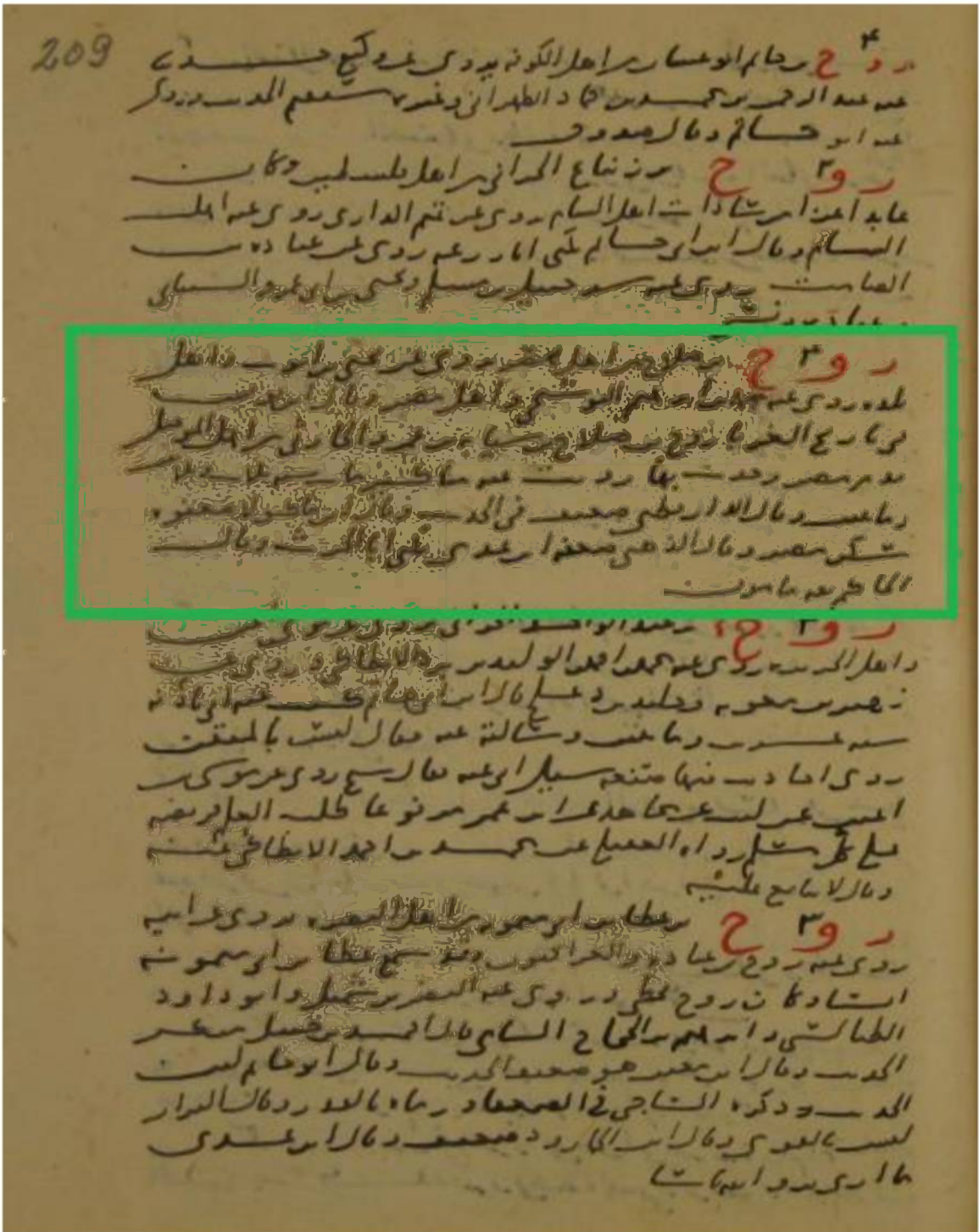
(3) «میزان الاعتدال»: (87 /3).

المصدر السابق (4).

Here is the title page from the actual manuscript stored in the Fadil Ahmed Koprulu collection (no. 264) in the Suleymaniyye library, Istanbul, Turkiye:



The actual folio (209b) for Rawh ibn Salah in the handwriting of Hafiz al-Sakhawi:



What Ibn Qutlubugha mentioned is translated below. The very first point he mentioned without naming him was taken from the Kitab al-Thiqat (8:244) of Ibn Hibban as quoted earlier on. Ibn Qutlubugha said:

“Rawh ibn Salah, from the people of Egypt. He related from Yahya ibn Ayyub, and the people of his land. Muhammad ibn Ibrahim al-Bushanji and the people of Egypt related from him.

Ibn Yunus said in his *Tarikh al-Ghurabā'*: Rawh ibn Salah ibn Siyaba ibn Amr al-Harithi, from the people of Mawsul (in Iraq), he came to Egypt, and they related (hadiths) from him; rejected narrations have been narrated from him. He died in 233 (AH).

Al-Daraqutni said: Weak in Hadith.

Ibn Makula said: They weakened him and he resided in Egypt.

Al-Dhahabi said: Ibn Adi weakened him and his kunya (agnomen) was Abul Harith.

Al-Hakim said: He was trustworthy and reliable.”

All of these gradings he mentioned have been previously discussed in their appropriate sections. It has already been clarified that Ibn Yunus did not narrate the last portion about Rawh ibn Salah allegedly transmitting rejected narrations. Ibn Qutlubugha merely copied that point from the *Lisan al-Mizan* of his Shaykh, al-Hafiz ibn Hajar. The weakening mentioned from al-Daraqutni, Ibn Adi and Ibn Makula are not detailed criticism as already proven. Hence, Imam Qasim ibn Qutlubugha did not take into acceptance the Jarh going back to al-Daraqutni, Ibn Adi, Ibn Makula, and the contentious phrase attributed to Ibn Yunus.

Ibn Qutlubugha gave priority to the Ta'dil (praise) that was given to Rawh ibn Salah by Ibn Hibban and his disciple, al-Hakim. To conclude, Ibn Qutlubugha did not consider the tawthiq of Ibn Hibban and al-Hakim to be lenient, and his overall judgement is that Rawh ibn Salah is a thiqa (trustworthy) transmitter of Hadith.

This is sufficient from a Hafiz of Hadith as an authoritative proof (Hujja) to mention Rawh as being a type of trustworthy narrator, and a hard-hitting deconstruction of the contemporary Salafi type dismissal on the overall status of Rawh ibn Salah, without them sticking to certain principles that they should have adhered to; but due it not fitting in with their premeditated bias filled ulterior motives, they tried their utmost to weaken him instead.

Ibn Qutlubugha was not alone in his judgement on Rawh as it has been mentioned that al-Hafiz al-Haythami (the Shaykh of ibn Hajar al-Asqalani) has also judged him in a positive light in parts of his *Majma al-Zawa'id*, as shown earlier. On top of this it will be demonstrated later on how a 10<sup>th</sup>-11<sup>th</sup> century scholar known as **Shaykh Abdul Malik al-Isami al-Makki (d. 1111 AH)** also declared the sanad provided by al-Tabarani in *al-Mu'jam al-Kabir* and *al-Mu'jam al-Awsat* to contain narrators that are Sahih, by that he meant trustworthy narrators.

# **RAWH IBN SALAH WAS DEEMED TO BE THIQA BY THE LATE SHAYKH SHU'AYB AL-ARNA'UT (d. 2016)**

Back in the year 1971 the late Shaykh Shu'ayb al-Arna'ut was the first Hadith scholar to edit and publish the 16 volume Hadith collection known as *Sharhus Sunna*,<sup>99</sup> by Imam al-Hussain ibn Mas'ud al-Baghawi (d. 516 AH), alongside the late Zuhayr al-Shawish (d. 2013), who was the founder of the Beirut based publishing house known as al-Maktab al-Islami.

Shaykh Shu'ayb al-Arna'ut has left his personal grading on Rawh ibn Salah as this section will demonstrate. Title page of the *Sharhus Sunna*:

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<sup>99</sup> Shaykh Shu'ayb al-Arna'ut mentioned in a footnote to his editing of al-Dhahabi's *Siyar a'lam an-Nubala* (19/439, fn. 1) that 5 volumes of the *Sharhus Sunna* were published in 1391 AH (1971), and the rest of the volumes were published in 1399 AH (1979) in Damascus. Part of his footnote was translated into English as follows: 'It is a magnificent book in its field, without which no seeker of knowledge can suffice, for it is from the most esteemed books of the Prophetic model that have reached us from the heritage of the predecessors in terms of arrangement and refinement, harmonization and precision... It demonstrates the expertise of its author, may God have mercy on him, in the noble Prophetic traditions and their criticism, his knowledge of chains of transmission and their hidden defects, erudition in the schools of thought of the Companions and their Followers, the leaders of the various lands and independent jurists. I do not know of another book on the Sunnah that enriches one in the way that it does.' (see here - <https://islamclass.wordpress.com/2015/06/11/al-baghawis-sharh-al-sunnah/>)

# شرح السنن

تأليف

الإمام المحدث الفقيه الحسين بن مسعود البغدادي

(٤٣٦ - ٥١٦ هـ)

حَقَّقَهُ وَعَمَّا قَوْلِهِ وَخَرَجَ أَحَادِيثُهُ

شعيب الأرنؤوط

الجزء الثالث عشر

In the thirteenth volume (p. 122) is the following narration via the route of Rawh ibn Salah with an alternative name:



العصية

٣٥٤٢ - أخبرنا أحمد بن عبد الله الجليلي ، نا أبو سعيد محمد بن مرمى الصيرفي ، نا أبو العباس محمد بن يعقوب بن الأصم ، نا محمد بن عبد الله ابن عبد الحكم ، نا أيوب بن سويد ، نا أسامة بن زيد اللبني ، عن سعيد بن المسيب

عَنْ سُرَّاقَةَ بِنْتِ مَالِكِ بْنِ جُعَيْشَمٍ قَالَتْ : تَذَطَّبْنَا رَسُولَ اللَّهِ ﷺ قَالَ : « تَخَيْرُكُمْ الْمُدَافِعُ عَنْ عَشِيرَتِهِ مَا لَمْ يَأْتُمْ » (١) ،

٣٥٤٣ - أخبرنا أبو الفرج المظفر بن إسماعيل النسيبي ، نا حمزة بن يوسف السهمي ، نا أبو أحمد عبد الله بن عدي الحافظ ، نا جعفر بن أحمد بن علي بن بيان الغافقي ، نا روح بن شابة أبو الحارث الحارثي ، حدثني سعيد بن أبي أيوب ، عن محمد بن عبد الرحمن ، عن عبد الله بن أبي سليمان

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ » (٢) ،

(١) وأخرجه أبو داود ( ٥١٢٠ ) في الأدب : باب في العصية ، وإسناده

ضعيف لضعف أيوب بن سويد .

(٢) وأخرجه أبو داود ( ٥١٢١ ) ومحمد بن عبد الرحمن وهو ابن لبيبة



٢٧٠٠ - وروى عن وائة بن الأسقع قال : قالت : يا رسول الله ما العصبة ؟  
قال : « أن تعين قومك على الظلم . » (١)

ب

أورد فقار بالنسب

٣٥٤٤ - أخبرنا أبو بكر بن أبي الميثم ، أنا عبد الله بن أحمد بن  
حوية ، أنا إبراهيم بن عزم الشامي ، نا عبد بن حميد ، أنا الضحاك  
ابن مخلد ، عن موسى بن عبيدة ، عن عبد الله بن دينار

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ طَلَفَ يَوْمَ الْفَتْحِ عَلَى  
رَأْسِهِ يَسْتَلِمُ الْأَرْكَانَ يَمُحِبُّهُ ، فَلَمَّا خَرَجَ لَمْ يَجِدْهُ مُنَاخًا ،  
فَنَزَلَ عَلَى أَيْدِي الرِّجَالِ ، ثُمَّ قَامَ ، فَخَذَلِبِهِمْ ، فَحَمِدَ اللَّهَ ،  
وَأَثَى عَلَيْهِ ، وَقَالَ : « الْعَهْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنْكُمْ عُبْيَةَ  
الْجَاهِلِيَّةِ وَتَكَبَّرَ هَاهُنَا بِأَبَائِهَا ، النَّاسُ رَجُلَانِ : بَرٌّ كَرِيمٌ عَلَى اللَّهِ ،  
وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ ، ثُمَّ تَلَا : ( يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِنْ ذَكَرٍ وَأُنثَى ) ثُمَّ قَالَ : أَقُولُ قَوْلِي هَذَا ، وَأَسْتَغْفِرُ اللَّهَ

لم يواته غير ابن حبان ، ويأتي رجاله ثقات ، وفي الباب عن أبي هريرة  
أخرجه مسلم ( ١٨٤٥ ) بالنسبة « من قاتل تحت راية عصبة يفضب لعصبة ،  
أو يلعو لعصبة ، أو ينصر لعصبة ، تقتل فقتلة جاهلية » .  
(١) أخرجه أبو داود ( ٥١١٩١ ) وفي سننه مجهول ومجهولة .

The chain of transmission is shown in the first image with the large box in red.

The green box mentioned the name of the narrator at hand. The sanad being:

**3543 -** أَخْبَرَنَا أَبُو الْفَرَجِ الْمُظَفَّرُ بْنُ إِسْمَاعِيلَ التَّوَيْمِيُّ ، نا عَمْرَةَ بْنُ يُوسُفَ السَّهْمِيُّ ، نا أَبُو أَحْمَدَ عَبْدُ اللَّهِ

بْنُ عَبْدِ الْحَافِظُ ، نا جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ يَمَانَ الْعَافِقِيُّ ، نا رَوْحُ بْنُ شَدَّابَةَ أَبُو الْحَارِثِ الْحَارِثِيُّ ، حَدَّثَنِي

سَعِيدُ بْنُ أَبِي أَيُّوبَ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمَانَ ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ ، أَنَّ رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ

In this sanad the name of interest is - رَوْحُ بْنُ شَبَابَةَ أَبُو الْحَارِثِ الْحَارِثِيُّ -

Meaning: Rawh ibn Shababa Abul Harith al-Harithi. This is actually Rawh ibn Salah as identified by Ibn al-Jawzi in his *al-Du'afa wa'l Matrukin*:

### 1243 - رَوْحُ بْنُ صَلَاحٍ وَيُقَالُ رَوْحُ بْنُ شَبَابَةَ يَكْنَى أَبُو الْحَارِثِ

يروى عن ابن لهيعة قال ابن عدي هو ضعيف

Ibn al Jawzi said: "Rawh ibn Salah, and it is said: Rawh ibn Shababa whose kunya (agnomen) is Abul Harith."

The above narration also has al-Hafiz Abu Ahmed ibn Adi in the sanad (see green portion underlined). He has recorded this narration via Rawh ibn Salah in his *al-Kamil fi Du'afa al-Rijal* (4/553, no. 6891).

Shaykh Shu'ayb mentioned in footnote no. 2 that the narration was recorded by Abu Dawud in his Sunan (no. 5121). This is the wording in Sunan Abi Dawud:

**5121.** It was narrated from Jubair bin Mu'fim, that the Messenger of Allāh ﷺ said: "He is not one of us who promotes tribalism; he is not one of us who fights for the sake of tribalism; he is not one of us who dies following the way of tribalism." (*Da'if*)

٥١٢١ - حَدَّثَنَا ابْنُ الْمَرْحُومِ: حَدَّثَنَا ابْنُ وَهَبٍ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَكِّيِّ يَعْنِي ابْنَ أَبِي لَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلِيمَانَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ دَعَا إِلَى غَضَبِيَّ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَيَّ غَضَبِيَّ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَيَّ غَضَبِيَّ».

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ١٠١٥/٣ من حديث سعيد بن أبي أيوب به. المكي: ضعيف ضعفه الجمهور وقال أبو داود: هذا مرسل، عبد الله بن أبي سليمان لم يسمع من جبير وحديث مسلم، ح: ١٨٤٨ بغني عنه.

#### **Comments:**

There is a narration recorded by Muslim, no. 1848, which supports the meaning of the above *Hadith*.

Shaykh Shu'ayb also mentioned that there is a sub narrator in the above chain known as Muhammad ibn Abdur Rahman who is also known as Ibn Labiba. This narrator was mentioned to have tawthiq (accreditation) on him only by Ibn Hibban. This can be seen in the footnote on p. 123 in the second scanned page given above. Straight after this point a smaller green box mentioned:

و باقي رجاله ثقات

This means: “***And its remaining narrators are trustworthy (thiqat).***”

This is a clear indication that Shaykh Shu'ayb al-Arna'ut declared Rawh ibn Salah to be a thiqa (trustworthy) narrator, just as other major Huffaz like Qasim ibn Qutlubugha did as clarified in the previous section. This also means that the named scholars did not accept the Jarh mentioned about Rawh ibn Salah.

# RAWH IBN SALAH BEING A LONE NARRATOR AND IF HIS TRANSMISSION OF ALLEGED MUNKAR NARRATIONS AFFECTS HIS NARRATIONS

The two detractors said on p. 10:

2. Rawhū is Alone in Reporting this Report

3. **Most of the narrations from Rawhū are reprehensive and rejected.**

Imām Ṭabarāni after transmitting in in Mu‘ajam al-Awsaṭ said,

“No one has transmitted this Ḥadīth from ‘Āṣim al-Aḥwal except Sufyān and it’s the lone report of Rawhū bin Ṣalāḥ.” (Mu‘ajam alAwsaṭ (1:68), Cairo: Dar al-Ḥaramayn, 1415H/1995) Shaikh Abū Nu‘aym al-Aṣḥānī Said after transmitting the report,

“It is Gharīb from the Ḥadīth of ‘Āṣim and al-Thawrī and we do not write it except it being the lone report of Rawhū bin Ṣalāḥ.” (alḤilyah ul-Awliyā’ wa Ṭabaqāt al-Aṣfiyā (3:121, under the entry of ‘Āṣim bin Suleimān al-Aḥwal no.226), Beirut: Maktabah Khanjī/Dār al-Fikr, 1416H/1996)

He also transmits it with the same chain in Ma‘rifah al-Ṣahābah and he cites the same chain as the Ḥilyah. (Ma‘rifah al-Sahābah (6:3408, tarjamah no. 3970 no.7783), Riyadh, Dār al-Waṭan, 1419H/1998)

Shaikh Nūr al-Dīn al-Haythamī said after transmitting it,

“No one narrates it from ‘Āṣim except Sufyān and it is a lone report of Rawhū bin Ṣalāh.” (Majma‘a al-Baḥrayn (6:362), Riyadh: Maktabah Ibn Rushd, 1413H/1992)

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Indeed, the quoted early Hadith scholars indicated that Rawh was alone in transmitting the Fatima bint Asad (ra) narration from his teacher Sufyan al-Thawri. This is not a proof to suggest that the chain of transmission for the Fatima bint Asad (ra) narration is conclusively proven to be weak on this account. Nor did they prove their claim that: **“Most of the narrations from Rawhū are reprehensive and rejected”**.

In fact, what refutes their latter claim is what they mentioned from Ibn Adi on p. 11:

Imām Ibn ‘Adiyy brings under Rawhū bin Ṣalāh’s entry says,

*“Weak.... he does not have many ḥadīth narrated from (names of narrators) **and some of them are rejected.**”* He also cites a few other reports under Rawhū’s biographical entry and says these two aḥadīth are unpreserved.” (al-Kāmil Fi’l Du‘afa’ al-Rijāl (4:553-554 no.668), Riyādh: Maktabah al-Rushd, Edn. Māzin al-Sarsāwī)

Hence, it is not proven that most of Rawh’s narrations are reprehensive and rejected as they claimed. The question is what did they mean by reprehensive? This can be deciphered from other parts of their work. On p. 15 they quoted al-Dhahabi as follows: *“He has **reprehensive (Manākīr-narrations)**, Ibn ‘Adiyy said he is weak, Ibn Ḥibbān mentioned him in his al-Thiqāt, he died in Ramaḍhān in Miṣr in (2)33H, he was from the last people who narrated from Musā, Yaḥyā and Sa‘īd. al-Ḥākim said he was trustworthy and safe and a Shāmī.”* (Tārīkh al-Islām wa Wafyāt al-Mashāhīr al-‘Alām (17:160-161 no.138), Beirut: Dār al-Kitāb al-‘Arabī, 1411H/1991)

Thus, the term reprehensive is a reference to munkar (rejected) types of narrations to them. The next question that arises is – are all munkar narrations automatically deemed weak by the detractors, and are all lone reports (tafarrudat) rejected by contemporary Salafi writers?

Before reaching the answers let us quote what Shaykh Zafar Ahmed Uthmani mentioned in his *Qawā'id fi Ulum al-Hadith*:<sup>100</sup>

In explanation of al-Bukhari's usage of the words concerning a narrator: "about him there are some objectionable views" (fihī nazar) or "they were silent about him." Al-Bukhari uses the phrases "about him there are some objectionable views" and "they were silent about him" for those whose hadith they abandoned. And he uses the phrase [one] whose hadith are ignored" (munkar al-hadith) for those from whom narrating is not permissible, as is in *Tadrib ar-Rawi*.<sup>101</sup>

I say that according to others, "[one] whose hadith are ignored" (munkar al-hadith) is of the degree of "weak in hadith" (da'if al-hadith) which is the third level of invalidation, so that his hadith are recorded for consideration. And "about him there are objectionable views" (fihī nazar) and "they were silent about him" are from the first or second levels, and I found no one who stated that clearly.<sup>102</sup>

On the difference between their statements, 'a disclaimed hadith" (hadithun munkar), "[one] whose hadith are disclaimed" (munkar al-hadith) and "he narrates disclaimed hadith."

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<sup>100</sup> Translated into English under the title: Underlying principles of the Sciences of Hadith (pp. 148-150).

<sup>101</sup> *Tadrib al-Rawi* is by Imam al-Suyuti

<sup>102</sup> 263 Shaykh 'Abd a-Fattah mentions several scholars who did clearly mention the rank of these two words: adh-Dhahabi mentions in *Mizan* (1:4) that they are in the third level of the five levels of invalidation in his view; al-Hafiz al-Iraqi clearly mentioned their rank in *Sharh al-Alfiyyah* (2:11) and places them in the second level of the five levels of invalidation according to him, which is the same as al-Bukhari's ranking of them, p. 258, fn. 3. Ed.

**There is a difference between the statement of the later scholars:** “this is a disclaimed hadith” and when earlier scholars say the same thing. The later scholars use it for the narration of a weak narrator who has contradicted trustworthy narrators. **The earlier generations often use it purely for that which a narrator solitarily narrates even if he is one of the trustworthy narrators, in which case his hadith is Sahih but unusual (gharib).**

The Hafiz<sup>103</sup> said in the introduction to *al-Fath*<sup>104</sup> in the biographical notice of **Muhammad ibn Ibrahim at-Taymi** after mentioning Ahmad’s verdict on him that “He narrated disclaimed hadith, **“I say Ahmad ibn Hanbal and a group use ‘disclaimed’ for a unique hadith with which has no supporting narration (mutabi); this (verdict on at-Taymi) will be interpreted according to that, and the Group<sup>105</sup> used him in proof.”** He said in another place in it,<sup>106</sup> “Ahmad and others use ‘disclaimed’ for completely solitary individuals.”

I say that similarly there is a difference between the statement of the dominant majority: “so-and-so’s hadith are disclaimed”, and Ahmad making the same statement, because the dominant majority use it for weak narrators who contradict trustworthy narrators in their narrations and Ahmad uses it for someone whose hadith are solitary (gharib) among his peers.

The Hafiz said in the introduction to *al-Fath* in the biographical notice on Yazid ibn ‘Abdullah ibn Khasifah<sup>107</sup> after quoting Ahmad as saying, “His hadith are disclaimed”, “I say that Ahmad uses this phrase for someone whose hadith is solitary (gharib) among his peers [even if he does not contradict them], which is

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<sup>103</sup> Meaning al-Hafiz ibn Hajar al-Asqalani (d. 852 AH).

<sup>104</sup> Meaning Fath al-Bari the commentary to Sahih al-Bukhari.

<sup>105</sup> 364 The group (al-Jama’ah) is a term used by hadith scholars to refer to the compilers of the six Sahih books. Ed.

<sup>106</sup> 265 In the biography of Burayd ibn ‘Abdullah, pp. 390, 2:118.

<sup>107</sup> The name is usually pronounced as Khusayfa but Khasifah is how it was typed up in the English translation.

known from investigating his state, and Malik and all of the Imams used Ibn Khasifah for proof.’

I say that **“one whose hadith are disclaimed” (munkar al-hadith) according to Ahmad is the opposite of its usage by al-Bukhari, so understand that.**

**Sometimes they use “[one] whose hadith are disclaimed” (munkar al-hadith) for someone who narrated a disclaimed hadith but didn’t do it a great deal, so that the narrator does not become weak because of that. Similarly, they sometimes used it for someone who narrated disclaimed hadith from weak narrators whereas he himself is a trustworthy narrator.**

Az-Zayn al-Iraqi in *Takhrij al-Ihya’* said, “They often use the term ‘disclaimed (munkar) about a narrator because he narrated a single hadith.” **As-Sakhawi** said in *Fath al-Mughith*, **“sometimes that is used about a trustworthy narrator when he narrates disclaimed hadith from weak narrators”** Al-Hakim said, **“I asked ad-Daraqutni, ‘And Sulayman ibn bint Shurahbil?’ He said, ‘A trustworthy narrator. I said, ‘Does he not have disclaimed hadith?’ He said, ‘He narrates them from weak narrators, but as for him, he is a trustworthy narrator.’”** It is thus in ar-Raf wa't- takmil. Adh-Dhahabi said in *al-Mizan* in the biographical notice on Ahmad ibn Attab al-Marwazi, “Ahmad ibn Sa’id ibn Ma’dan said, ‘A right-acting Shaykh who narrates [hadith about] the merits of actions (fada’il) and disclaimed hadith. **I<sup>108</sup> say, “not everyone who narrates disclaimed hadith is regarded as weak.”**”

I say that there is also a difference between their statement, “[one] whose hadith are ignored” (munkar al-hadith), and “he narrated disclaimed hadith” (rawa al-manakir) or “he narrates disclaimed hadith” (yarwi ahadith munkarah).

As-Sakhawi said in *Fath al-Mughith*,

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<sup>108</sup> This is al-Dhahabi passing the ruling. In Arabic he said: قلت: ما كل من روى المذاكير يضعف



**Ibn Daqiq al-'Id said,** “Their verdict, ‘he narrated disclaimed hadith’ (rawa manakir) does not necessarily require in itself the abandonment of his narration until disclaimed hadith among his narrations increase and he is eventually declared, ‘[one] whose hadith are ignored’ (munkar al-hadith), because ‘munkar al-hadith’ is the description used of a person whose hadith are deservedly abandoned, but the other expression does not denote persistence. How can that not be so when Ahmad ibn Hanbal said about Muhammad ibn Ibrahim at-Taymi, ‘He narrates disclaimed hadith, but he is one of those upon whom the two Shaykhs<sup>109</sup> are agreed, and he is the source to which one refers for the hadith ‘Actions are only by intentions.’<sup>110</sup> From ar-Raf wa't-Takmil<sup>111</sup>

End of quotes from Shaykh Zafar Ahmed Uthmani.

The above was quoted to demonstrate that not all munkar (rejected/reprehensive) narrations from a trustworthy narrator are always rejected. It has already been proven that Rawh was deemed to be a reliable narrator by al-Hafiz al-Haythami and after him by al-Hafiz ibn Qutlubugha, and thus even if it is proven that Rawh ibn Salah had some munkar narrations then that is not a reason to deem all of his narrations to be weak and rejected; especially since he did not relate the Fatima bint Asad (ra) narration from a weak narrator, but on the contrary from a major scholar of Hadith who was a reliable Hafiz of Hadith, viz, Sufyan al-Thawri.<sup>112</sup>

<sup>109</sup> Meaning he is a transmitter of Hadith found in the Sahih of al-Bukhari and the Sahih of Muslim (ibn al-Hajjaj).

<sup>110</sup> This is the very first Hadith in Sahih al-Bukhari as follows:

أنه سمع حدثنا الحميدي عبد الله بن الزبير قال : حدثنا سفيان قال : حدثنا يحيى بن سعيد الأنصاري قال : **أخبرني محمد بن إبراهيم التيمي** علقمة بن وقاص الليثي يقول : سمعت عمر بن الخطاب رضي الله عنه على المنبر قال : سمعت رسول الله صلى الله عليه وسلم يقول : إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكدها فهجرته إلى ما هاجر إليه

Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (ﷺ) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

<sup>111</sup> By the Indian Hanafi scholar known as Shaykh Abdal Hayy al-Lacknawi (d. 1886 CE).

<sup>112</sup> Al-Hafiz ibn Hajar al-Asqalani graded him as follows in his Taqrib al-Tahdhib:

2445- سفيان ابن سعيد ابن مسروق الثوري أبو عبد الله الكوفي ثقة حافظ فقيه عابد إمام حجة من رؤوس الطبقة السابعة وكان ربما دلس مات سنة إحدى وستين وله أربع وستون ع

It seems as though the two detractors have also conveniently through selective amnesia left out mentioning what they translated from their late Indian Salafi authority known as **Muhammad Ra'ees Nadwi**. This is pertinent because it is applicable to Rawh ibn Salah as he has been deemed to be reliable overall by a number of scholars as shown above.

They put out the following from the latter in the English language back in 2003:

# THE FINAL RESEARCH INTO THE ISSUE OF SLAUGHTERING ON THE DAYS OF TASHREEQ

Shaykh Muhammad Ra'ees Nadwee

Translated By  
Abu Hibbaan and Abu Khuzaimah Ansaari

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On p. 17 they mentioned the following from Ra'ees Nadwi with regard to the narrator known as Sulayman ibn Musa:

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**The underlined part mentioned that he was: “Trustworthy, Hafiz (of Hadith), a jurist, devout worshipper, Imam, Hujja (authoritative proof), a leading figure of the 7<sup>th</sup> category, and perhaps he would sometimes commit taddis.”**

Imaam Bukhaaree said, "Ibn Juraij said, "Suleimaan is praised however Imaam Bukhaaree said his narrations are somewhat of the rejected type." [Kitaab adh-Dhu'afa (pg.16) and also Taareekh as-Sagheer (pg.139) both of Imaam Bukhaaree]

Ibn Juraij said, "Suleimaan would issue verdicts to resolve difficult issues and some of his narrations would be rejected ahaadeeth." [Taareekh Kabeer (4/38 no.399)]

Then in answer there are some rejected narration's of the great scholars of hadeeth who are agreed upon narrators of the books of Saheeh. Then if this is the case then such words of criticism are overlooked after praise of the narrator has been established. Sometimes narration's are called munkar (rejected) in which trustworthy narrators are alone in reporting the ahaadeeth and we have mentioned previously that this is not criticism.

Note, Imam al-Bukhari went further than what was quoted by Ra'ees Nadwi. In the work known as *Ilal al-Kabir* (no. 463) by his disciple known as Imam al-Tirmidhi, the latter has quoted his teacher saying the following about Sulayman ibn Musa:

أَحَادِيثَ رَوَى سُلَيْمَانَ بْنِ مُوسَى , قَالَ مُحَمَّدٌ: وَسُلَيْمَانُ بْنُ مُوسَى مُنْكَرُ الْحَدِيثِ , أَنَا لَا أُرْوِي عَنْهُ شَيْئًا  
عَامَّةًهَا مَنَّاكِرٌ

Meaning: "Muhammad (al-Bukhari) said: And Sulayman ibn Musa is rejected (munkar) in Hadith, I do not transmit anything from him, Sulayman ibn Musa has related hadiths which are generally rejected (manakir)."

On p. 16, Ra'ees Nadwi mentioned the following about the lone reports of Sulayman ibn Musa:

Haafidh Ibn Adhiyy said, "Suleimaan bin Moosaa, Jurist, narrator of hadeeth, trustworthy people narrate from him, he was from one of the scholars of Shaam. He is alone in reporting some hadeeth and no one other than him reports them. He is firm and truthful." [See the general books of Rijal]. Firm (thabt) and truthful (sadooq) are words of great authentication.]

It is possible some people may have understood the words of Ibn Adhiyy that "he was alone in reporting..." as a point of criticism. However this is no criticism at all on the condition there are no other criticisms on the narrator, as how many a companions and successors there were who were alone in reporting ahaadeeth.

The first hadeeth is Saheeh al-Bukhaaree of Umar (radi-Allaahu 'anhu), the companion was alone in reporting it and the narrators from him reporting this hadeeth were also alone, but no one has criticised any narrators of this hadeeth.

The two detractors also mentioned some points about the same Sulayman ibn Musa in the following work they released back in January 2004:

*al-Jawaab ar-Rabbaanee Raf*  
*al-Kaadhibah Anil Imaam*  
***al-Albaanee***

al-Marooif

*Darj ad-Daroor Fee Wadh'e al-Aydah Alas-*  
*Sadoor War-Radood Ala*  
*Hanafee Muqallid Wal-Mardood*

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Imaam Ubaidullaah Mubaarakpooree said in explanation of the hadeeth of Sahl bin Sa'ad, "This hadeeth does not mention the position of the hands however according to us it is the chest, just as there are a number of strong and clear ahadeeth about this. From which one is the hadeeth of Wail ibn Hujr, he says he prayed behind the Messenger of Allaah and he placed his right hand on his left upon his chest. This narration is transmitted by Ibn Khuzaimah in his Saheeh and Haafidh Ibn Hajr has mentioned it in Buloogh al-Maraam, Diraayah, Talkhees al-Habeer and Fath ul-Baaree. Imaam Nawawee has mentioned in his book Kitaab al-Khulaasah, Sharh Muhazzab and Sharh Saheeh Muslim. The Shaafiyyah have used this as evidence for placing the hands on the chest. Haafidh Ibn Hajr and Imaam Nawawee have used this hadeeth as evidence and did not say anything about its chain, hence this according to them is Saheeh or Hasan and worthy to be utilized as evidence." (Mi'rah al-Mafaateeh)

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On p. 14 they mentioned the following and a ruling from al-Dhahabi:

Ibn Juraij said, “Suleimaan would issue verdicts to resolve difficult issues and some of his narrations would be rejected Ahadeeth.” (Taareekh Kabeer (4/38 no.399)

Then in answer there are some rejected narration’s of the great scholars of hadeeth who are agreed upon narrators of the books of Saheeh. Then if this is the case then such words of criticism are overlooked after praise of the narrator has been established. Sometimes narration’s are called munkar (rejected) in which trustworthy narrators are alone in reporting the ahaadeeth and we have mentioned previously that this is not criticism.

Haafidh Dhahabee said, “The strange narration’s in which he is considered to be rejected (ie the narration’s he is alone in reporting) then it is possible and likely he may have preserved them properly.” (Meezaan ul-Ei’tidaal (1/381)

According to us the statement of Imaam Dhahabee is a decisive statement. The narration’s in which Suleimaan is said to be rejected in are in reality strange narrations and in which he is alone in reporting. It is very likely and possible he may have preserved them firmly, whereas others may not have memorised this narration properly and hence abstained from narrating it.

For example a hadeeth narrated by Suleimaan that, “There is no wedlock without the guardian.” Is also understood to be rejected with some people but one of the well known and famous critics of hadeeth Imaam Ibn Ma’een said, “The only hadeeth that are authentic in this issue are the hadeeth of Suleimaan bin Moosaa.” (Meezaan al-Ei’tidaal (1/380)

This shows clearly the hadeeth that are considered to be rejected with some people are authentic and reliable with others.

Hence, if these detractors were to show a little bit of academic scrupulousness after quoting what they mentioned above about the lone narrations (tafarrudat), or rejected (manakir) narrations of Sulayman ibn Musa, then this applies also to Rawh ibn Salah, as he has not been proven to be weak unanimously, and the Jarh mentioned about him is obscure (mubham), and he has been deemed overall reliable by later Huffaz of Hadith like al-Haythami and Ibn Qutlubugha.

Raza Hassan the friend of the two detractors also mentioned an example with regard to the well-known narrator known as Muhammad ibn Ishaq. He said<sup>113</sup>:

Similarly, while explaining the levels of hadeeth according to the condition of narrator, Haafidh Ibn Hajar said: **“And this is the Muqaddimah upon the narration of those who narration is counted as Hasan in which they narrated alone such as Muhammad bin Ishaq An Aasim bin Umar An Jaabir.”** [Sharh Nukhbat al-Fikr: P. 34]. Here, as well, **Ibn Hajar has declared the lone narration of Ibn Ishaq to**

<sup>113</sup> See - <http://asmaur-rijaal.blogspot.com/2013/03/muhammad-bin-ishaq-bin-yasaar.html>



**be Hasan.** Similarly, there are other sayings of Ibn Hajar as well which prove that he considers Ibn Ishaq to be Thiqah.

Another example he gave was with regard to the narrator known as Kathir ibn Zayd who the two detractors tried to discredit in their work on the narration from Abu Ayyub al-Ansari (ra), that was mentioned at the beginning of this reply. He mentioned the following about the munfarid (lone report) of Kathir ibn Zayd<sup>114</sup>:

17- Haafidh Ibn Muflih al-Hanbali (D. 763) declared a Munfarid narration of Katheer bin Zayd to be **“Hasan”**

[See, Al-Aadaab ash-Sharee’ah (1/394)]

**Note:** Authenticating a Munfarid narration of a narrator is the same as declaring him reliable, as *Imaam Taqi ud-Deen Ibn Daqeeq ul-Eed rahimahullah* (D. 702) said in his book “Al-Imaam”:

“؟و أي فرق بين أن يقول: هو ثقة أو يصحح له حديث انفراد به”

**“Is there even a difference between saying ‘He is Thiqah’ and authenticating his Munfarid hadeeth?”**

[Nasb ur-Raayah by az-Zayla’ee (1/149)]

Hence, the lone reports or Rawh ibn Salah are not deemed to be weak by default, and his rejected narrations (manākīr) are few in number and this cannot be applied to the Fatima bint Asad (ra) narration as the report has been explicitly authenticated by some classical scholars, while others quoted it without weakening or rejecting it in anyway, as shall be shown below.

<sup>114</sup> See - <http://asmaur-rijaal.blogspot.com/2013/06/katheer-bin-zayd-al-aslami.html?m=1>

# ANSWERING THE CLAIM THAT THERE IS A BREAK IN THE CHAIN BETWEEN RAWH IBN SALAH AND SUFYAN AL-THAWRI

On p. 33-34 the two detractors made the following claim that no early generations of scholars seemed to have ever brought up:

4. The Report has a Broken or Disconnected Chain ie inqit'a.

Rawhū bin Ṣalāḥ hearing this report from Sufyān al-Thawrī is suspect and questionable from two separate indicative factors, both of which allude to Rawhū not hearing or even meeting Sufyān al-Thawrī let alone reporting this narration.

The First Indicative Factor - Timeline

The time difference between Sufyān's death and Rawhū's is contentious. Sufyān died according to most reports in 161H and Rawhū bin Ṣalāḥ died in 233H (Lisān al-Mizān (2:540), Mizān al-'Eitidāl (3:87), Tārīkh al-Islām (17:161 no.138)

Thus, there is a difference of approximately 72-73 years between their deaths and if Rawhū heard this report from Sufyān, he would have least been 16-20 years old making his birth date approximately 141-145H, taking Rawhū's age to the late 80's and early 90's. It would also lead to the idea of Rawhū hearing from Sufyān al-Thawri during his later life.

**Reply:**

The two detractors failed to quote a single authoritative expert in *Ilal al-Hadith* (hidden defects in Hadith) to establish their baseless claim that there is a break in the chain, because they impetuously thought Rawh could not possibly have met and heard from Sufyan al-Thawri. Even by their estimation it is possible that Rawh could have been 16 to 20 years old if he was to have actually narrated from Sufyan. What dismantles their whole premise of unsubstantiated suspicion and superfluous speculation is the manner in which Rawh transmitted the narration from Sufyan, and how the two detractors deliberately avoided accurately translating the transmission terminology used by Rawh.

On p. 5 they presented the chain of transmission as follows:

The Chain

The chain in al-Ṭabarānī's *Mu'ajam al-Kabīr* and in his *Mu'ajam al-Awsaṭ* which also leads to the same chain by default in the *Majma'a al-Baḥrayn*

al-Ṭabarānī says transmitted to us Aḥmad bin Ḥamād bin Zughbah from **Rawhū bin Salāh** **from Sufyān al-Thawrī** from ('Ann) 'Āṣim al-Aḥwal from Anas bin Mālīk (RaḍiAllāhū 'Anhū) who said.....

If one goes back to the original chain of transmission from al-Tabarani's *al-Mu'jam al-Kabir* (24/351) it was presented as follows:

871 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادِ بْنِ زُعْبَةَ، ثنا رَوْحُ بْنُ صَالِحٍ، **ثنا** سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ

أَنْسِ بْنِ مَالِكٍ

In al-Tabarani's *al-Mu'jam al-Awsat* (1/67):



189 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنُ زُعْبَةَ قَالَ: نَا رَوْحُ بْنُ صَالِحٍ قَالَ: نَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ،

عَنْ أَنَسِ بْنِ مَالِكٍ

In both chains by al-Tabarani he mentioned that Rawh ibn Salah used the transmission terminology known as – **Haddathana (which means: the teacher related to us)**, which he abbreviated as – ثنا and - نا

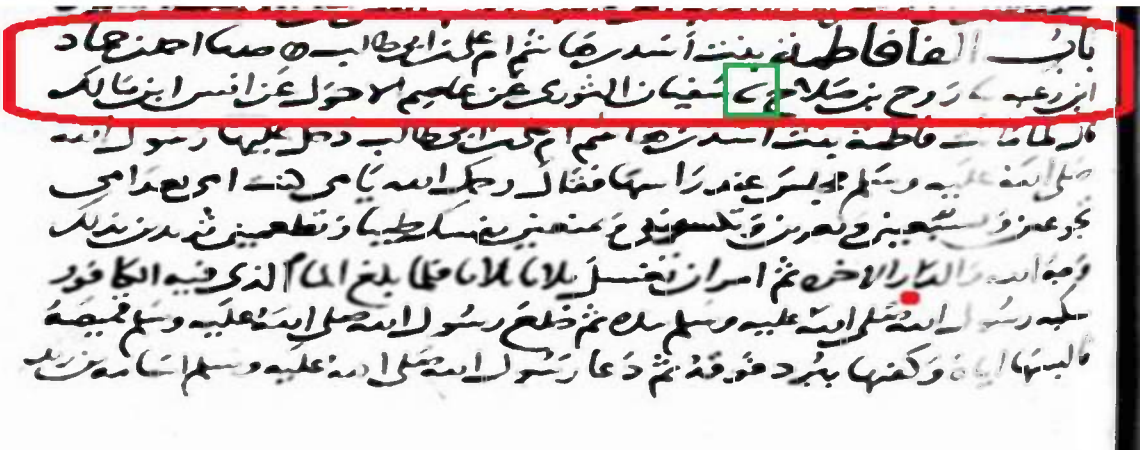
The detractors did not translate the abbreviations correctly and merely put it out by saying Rawh ibn Salah – **from** – Sufyan al-Thawri.

The Arabic word for – *from* – is *an* (عَنْ). It is clear that al-Tabarani (and Rawh) did not use the word – *an* – when transmitting and recording the chain of transmission between Rawh and Sufyan! This is important to note as the actual transmission terminology used by Rawh when narrating from Sufyan can prove if he was clearly affirming hearing from Sufyan, or if he gave the impression of possibly not hearing from Sufyan.

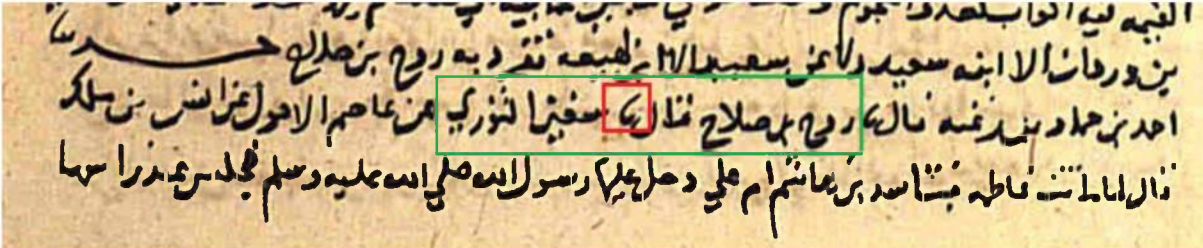
Before getting onto the issue of transmission terminology it is worth showing what the original manuscripts of al-Tabarani's two works mentioned. Here is the manuscript of *al-Mu'jam al-Kabir*<sup>115</sup> as used by the late Hamdi Abdal Majid as-Salafi with highlighting of the sanad (folio 280b-281a):

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<sup>115</sup> The manuscript has been described earlier on.

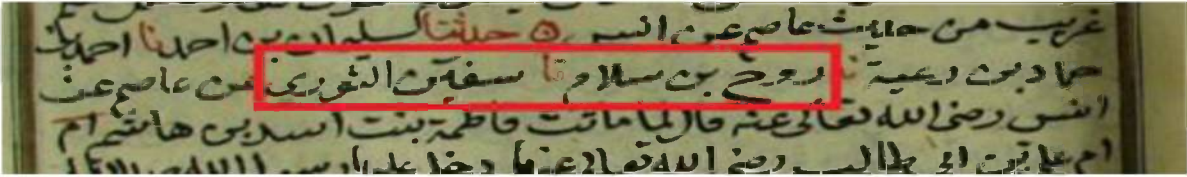


The above manuscript image does not mention the use of - an (عن) - but an abbreviation for what is known as Haddathana. Here is the sanad presented by al-Tabarani in a manuscript of *al-Mu'jam al-Awsat*<sup>116</sup>:



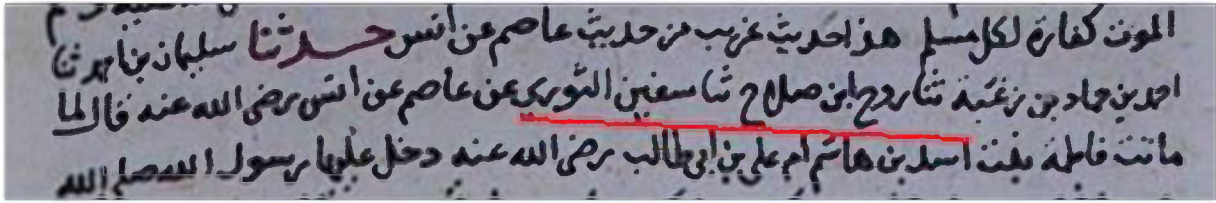
The same type of abbreviation for Haddathana was used in the above manuscript. The student of al-Tabarani who transmitted the same narration from him was al-Hafiz Abu Nu'aym al-Isfahani (d. 430 AH). He has also accurately conveyed the chain of transmission with abbreviation of Haddathana as may be seen in the following manuscripts of his *Hilyatul Awliya*:

- 1) The Ra'ees al-Kuttab manuscript held in the Suleymaniyye library, Istanbul, Turkiye (no. 138, folio 21b):



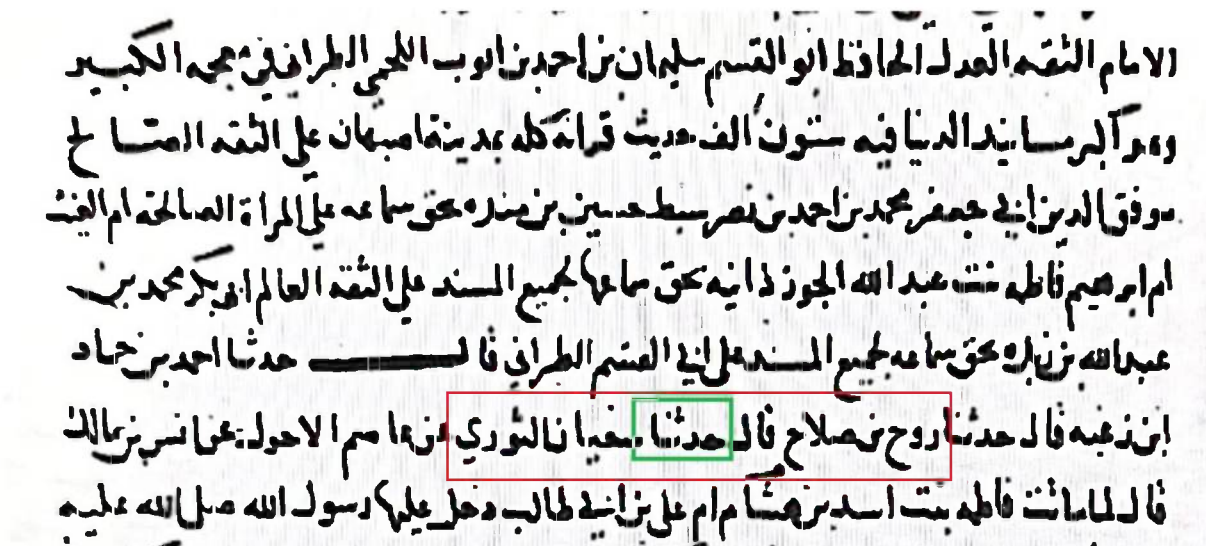
<sup>116</sup> Kara Celebi Zade no. 72, folio 13b. This copy is held in the Suleymaniyye library in Istanbul, Turkiye

- 2) The Fazil Ahmed Koprulu manuscript held in the Suleymaniyye library, Istanbul, Turkiye (no. 1072, folio 234a):



Indeed, the 7<sup>th</sup> century scholar mentioned by passing earlier on, and known as **Abul Khattab ibn Dihya al-Kalbi** (d. 633 AH) has left a work that mentioned the Fatima bint Asad (ra) narration without rejecting it, and he has left a principle on his methodology in accepting certain narrations. This point shall be presented in full later on, and his work is entitled *A'lam al-Nasr al-Mubin fi al-Mufadala bayna Ahli Siffin*.

In this work he has presented his elevated chain of transmission (sanad) back to al-Tabarani's *al-Mu'jam al-Kabir*, and in this sanad the abbreviation for Haddathana has not been used, and instead it has been written in full. Here is the sanad from the manuscript of the *A'lam al-Nasr* that shall be described in full later on:



The smaller box mentioned the Arabic word for Haddathana being used by Rawh ibn Salah when relating from his teacher, Sufyan al-Thawri. In English the large box mentioned:

**“Rawh ibn Salah said: Haddathana (related to us) Sufyan al Thawri...”**

Earlier on the same narration was presented from Imam Muwaffaq ibn Ahmed al-Makki al-Khawarizmi’s (d. 568 AH) *Maqatal al-Hussain, radiallahu anhu* (1/60-61). In his chain of transmission, the transmission terminology used by Rawh ibn Salah from Sufyan al-Thawri was what is known as – Akhbarana (The teacher informed us). Here is the sanad with the expression Akhbarana in the box:

٤- وبهذا الإسناد، عن أحمد بن الحسين هذا، أخبرنا علي بن أحمد بن  
عبدان، أخبرنا سليمان بن أحمد بن أيوب، أخبرنا أحمد بن حماد بن رغبة  
المصري، أخبرنا روح بن صلاح، أخبرنا الشوري، عن عاصم الاحول، عن  
انس بن مالك قال: لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي  
طالب دخل عليها رسول الله ﷺ فجلس عند رأسها فقال: «رحمك الله يا  
أمي! كنت أمي بعد أمي: تجوعين وتشبعيني، وتعرين وتكسيني، وتمننين  
نفسك طيب الطعام وتطمعيني، تريدن بذلك وجه الله عز وجل والدار  
الآخرة».

This is indisputable proof that Rawh heard the narration in a gathering from Sufyan al-Thawri, as Haddathana and Akhbarana are high level transmission expressions denoting being in the presence of the actual teacher.

The late Indian Hadith scholar known as Shaykh Muhammad Mustafa Azami (b. 1930 - d. 2017) has explained this terminology, and the abbreviations succinctly in



his work entitled: *Studies in Hadith Methodology and Literature* (p. 21-22), as follows:

### Terms Used to Describe Transmission of *Aḥadith*:

There are many terms employed by *muhaddithīn* for this purpose. As every *isnād* contains many names therefore these terms are repeated frequently.

To save space and time *Muhaddithīn* used abbreviations or, say, shorthand method for this purpose, and even used to drop some word from *isnād*. These are the terms:

*Haddathanā*; حدثنا mostly written ثنا *Thanā* or نأ *Nā* only .

*Akhbaranā*; أخبرنا mostly written أنا *Ana* only and rarely أربنا *arana*

*Haddathanā* is used mostly to denote learning through the reading 'y the teacher (1st method)

*Akhbaranā*: is used to denote learning through the second method, though some of the scholars used these two terms interchangeably.

*Anb'anā* أنبأنا is used in *Ijāzah* and *munāwala*, and sometimes even *Haddathanā Ijāzatan*, is used in *Munāwala*.

*Sami'ah*: سمع it is used in the learning through the first method only.

*'An*: عن it can be used in all the methods.

All these terms are not of equal value. *Sami'tu*, *Haddathanā*, *Haddathanī*, *Akhbaranā* and *Akhbaranī* are the most superior, though the authorities differ about which is best among them. However, *'an* is very inferior.

These terms should not be changed in copying. *'An* is not explicit for direct contact between narrators, therefore in case of a narrator who was accused of practising *Tadlis*,<sup>9</sup> it might cause the *ḥadīth* to be judged a weak one.

Dr. Azami mentioned that *Haddathana* is used for the 1<sup>st</sup> method which he explained on p. 17 as follows:

### (1) *Samā'*: Reading by the Teacher to Students

This method has the following features:

Oral recitation, reading from books, questions and answers, and dictation. P

#### *Oral Recitation of Ahādīth by the Teacher*

This practice began to decline from the second half of the second century, though it persisted to a much lesser extent for a long period. Usually, the students were attached to a certain teacher for a very long time, until they were believed to be authorities on the *ahādīth* of their teachers. Sometimes they were called *Rāwī* or *Ṣāhib* of so and so. Even if regular meetings were held for the teaching, only a few *ahādīth* were taught in one lesson, say about three or four.

#### *Reading from Books*

Reading by the teacher, from his own book, which was preferred.

Reading by the teacher from the student's book, which was either a copy of or a selection from his own work. This method had a great many pitfalls for the teachers who did not learn their *ahādīth* by heart. Some students and scholars played tricks. They would insert *ahādīth* here and there into the teacher's *ahādīth* and hand the book to the teacher for reading, to examine the soundness of his knowledge and memory. Teachers who failed to recognize the additional material were denounced and declared untrustworthy.

1. *Studies* 284.

Let us now examine what two classical Hadith scholars mentioned about the implications of the term Haddathana. **Imam Abu Amr ibn al-Salah** (d. 643 AH) mentioned the following in his *Muqaddima* (p. 98) known also as *Ma'rifat anwa ilm al-Hadith*:<sup>117</sup>

وَفِيمَا نَرُوهُ عَنِ الْقَاضِي عِيَاضِ بْنِ مُوسَى السَّبَّيِّ - أَحَدِ الْمُتَأَخِّرِينَ الْمُطَّلَعِينَ - قَوْلُهُ: " لَا خِلَافَ أَنَّهُ يَجُوزُ فِي هَذَا أَنْ يَقُولَ السَّامِعُ مِنْهُ: " حَدَّثَنَا، وَأَخْبَرَنَا، وَأَنْبَأَنَا، وَسَمِعْتُ فُلَانًا يَقُولُ، وَقَالَ لَنَا فُلَانٌ، وَذَكَرَ لَنَا فُلَانٌ "

قُلْتُ: فِي هَذَا نَظَرٌ، وَيَنْبَغِي فِيهَا شَاعَ اسْتِعْمَالُهُ مِنْ هَذِهِ الْأَلْفَاظِ مَخْصُوصًا بِمَا سَمِعَ مِنْ غَيْرِ لَفْظِ الشَّيْخِ -

عَلَى مَا نَبَّيْتُهُ إِنْ شَاءَ اللَّهُ تَعَالَى - أَنْ لَا يُطْلَقَ فِيهَا سَمِعَ مِنْ لَفْظِ الشَّيْخِ لِمَا فِيهِ مِنَ الْإِبْهَامِ وَالْإِلْبَاسِ، وَاللَّهُ

أَعْلَمُ.

<sup>117</sup> Published in English under the title: *An Introduction to the Science of the Hadith (Kitab Ma'rifat anwa ilm al-hadith)*, translated by Erik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

وَذَكَرَ الْحَافِظُ أَبُو بَكْرٍ الْخَطِيبُ أَنَّ أَرْفَعَ الْعِبَارَاتِ فِي ذَلِكَ " سَمِعْتُ " ثُمَّ " حَدَّثَنَا وَحَدَّثَنِي " ، فَإِنَّهُ لَا يَكَادُ أَحَدٌ يَقُولُ: " سَمِعْتُ " فِي أَحَادِيثِ الْإِجَازَةِ وَالْمُكَاتَبَةِ، وَلَا فِي تَدْلِيسٍ مَا لَمْ يَسْمَعْهُ. وَكَانَ بَعْضُ أَهْلِ الْعِلْمِ يَقُولُ فِيمَا أُجِيزَ لَهُ " حَدَّثَنَا " ، وَرُويَ عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: " حَدَّثَنَا أَبُو هُرَيْرَةَ " وَبِتَأْوِيلِ أَنَّهُ حَدَّثَ أَهْلَ الْمَدِينَةِ، وَكَانَ الْحَسَنُ إِذْ ذَاكَ بِهَا إِلَّا أَنَّهُ لَمْ يَسْمَعْ مِنْهُ شَيْئًا. قُلْتُ: وَمِنْهُمْ مَنْ أَثْبَتَ لَهُ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ، وَاللَّهُ أَعْلَمُ.

Translation:

One of the things we hear from **al-Qadi 'Iyad b. Musa al-Sabti** - a well-informed modern scholar - is the statement: "There is no dispute that in reference to this form of taking up hadith **it is permissible for the student who heard the teacher to say. 'He transmitted to us' (haddathana), 'He informed us' (akhbarana), 'He told us' (anba'ana), 'I heard X saying' (sami'tu fulanan yaqulu), 'X said to us' (qala lana fulan) and 'X mentioned to us' (dhakara lana fulan).**" There is in fact some doubt about this. Because some of these terms have come to be widely used for specifically indicating material not heard from the speech of the teacher – as we will show, God (He is exalted) willing - they should not be applied without qualification to material heard from the speech of the teacher, since they can cause misunderstanding and confusion. (God knows best.) The expert **Abu Bakr al-Khatib** said, "For this form of reception, the highest of these expressions is 'I heard,' followed by **'He transmitted to us'**<sup>118</sup> and 'He transmitted to me.' One rarely says 'I heard' for a hadith received through licensing or correspondence (*ahadith al-ijaza wa-'l-mukataba*), or for the misrepresentation (*tadlis*) of hadith one did not actually hear."

Actually, some of the scholars of hadith did use to say, "He transmitted to us", for material licensed to them. It is related that al-Hasan used to say, "Abu Hurayra

<sup>118</sup> In Arabic it is – Haddathana as al-Khatib said.

transmitted to us.” This is interpreted to mean that Abu Hurayra transmitted to the people of Medina and al-Hasan was there at that time. However, he did not personally hear anything from Abu Hurayra. On the other hand, some scholars have asserted that al-Hasan did hear hadith from him. God knows best.

Ibn al-Salah has also mentioned the abbreviation system for Haddathana (he transmitted to us) in his Muqaddima (p. 142) as follows:

الخامس عشر: غَابَ عَلَى كَتَبَةِ الْحَدِيثِ الْاِقْتِصَارُ عَلَى الرَّمَزِ فِي قَوْلِهِمْ: ((حَدَّثَنَا)) و ((أَخْبَرَنَا)) غَيْرَ أَنَّهُ هَدَّاعٌ  
فِي كِتَابِهَا مِنْهَا شَطْرُهَا الْأَخِيرُ، وَهُوَ النَّاءُ وَالنُّونُ وَالْأَلِفُ ((ذَلِكَ وَظَهَرَ حَتَّى لَا يَكَادُ يَلْتَبِسُ. أَمَّا ((حَدَّثَنَا))  
وَرُبَّمَا اقْتَصَرَ عَلَى الضَّمِيرِ مِنْهَا وَهُوَ التُّونُ وَالْأَلِفُ

“15. For the most part, the writers of hadith have come to confine themselves to using symbols for *haddathana* (He transmitted to us) and *akhbarana* (He informed us). That has spread and taken over to the point where it is hardly ever confusing. For *haddathana* the last half is written; that is, *tha*, *nun*, *alif* and sometimes only the pronoun is written; that is, *nun* and *alif*.”

After Ibn al-Salah we have the following from his younger contemporary known as **Imam al-Nawawi** (d. 676 AH). The latter said in his commentary to *Sahih Muslim*<sup>119</sup> (1/267-268) the following with regard to Haddathana:

“I will be pointing out things that the reader will find both pleasant and informative, adding to his esteem of this book and its author, God willing. Having established this, the chain of transmission of this hadith includes some aspects of what I have said. The first point is that Muslim says first ‘Khaythamah narrated to

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<sup>119</sup> Translated into English by Adil Salahi under the title: *Sahih Muslim: With the Full Commentary by Imam Nawawi (Al-Minhaj bi Sharh Sahih Muslim)*. Distributed by <https://www.kubepublishing.com>



me (*haddathani*), while in the other chain he says ‘Ubaydillah ibn Muadh narrated to us (*haddathana*)’. This refers to the established rule of Hadith scholarship which requires the usage of ‘narrated to me’ in reference to what the reporter heard his teacher say to him when he was alone with him. **When there are others listening to the teacher, he should use ‘narrated to us’<sup>120</sup>**. If the student is alone reading out and the teacher is listening, he says, ‘reported to me (*akhbarani*)’ **and when there is a group of people and one of them is reading in the presence of the teacher, he says, ‘reported to us (*akhbarana*)’**. This is a well-known distinction that scholars prefer to be used, but if the one reporting the hadith does not follow this rule, substituting one form for another, the reporting is valid, but less preferable, but God knows best.”

The translator said on 1/48:

## **“2. The chain of transmission**

Hadith scholars were very specific in their terminology. Therefore, when they used synonymous words, they imparted clear distinction to them. Thus, the words *haddathana*, *akhbarana*, *anba’ana*, and *an*, have different meanings, although linguistically speaking they are very similar and denote receiving information from a named person. However, *haddathana* is used to refer to a process whereby the teacher reads out the hadith to his students, whether he is narrating from memory or reading out loud directly. *Akhbarana* and *anba’ana* are practically identical in meaning. However, the first refers to a process whereby a student is reading aloud from his teacher’s books in the presence of the teacher. *Anba’ana* does not specify this process, but means that the information was passed on by the teacher or in his presence. *An*, on the other hand, does not specify any process, nor

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<sup>120</sup> In Arabic it is *Haddathana*.

does it specify that the reporter actually heard the teacher's narration or his student's reading out in his presence. Indeed, it could thus mean that the reporter heard the hadith from a colleague who was in the teacher's circle at the time.

In order to reflect these differences, 'narrated' is the term used here for *haddathana*, 'reported' for *akhbarana*, 'mentioned' for *anba'ana*, and 'from' for *an*. However, **any of the first three ways could involve a one-to-one situation in which the reporter is the only one present with his teacher.**"

**Other examples of Rawh ibn Salah narrating from Sufyan al-Thawri using the expression - Haddathana:**

1) *Al-Mu'jam al Awsat* (1/35) of Imam Abul Qasim al-Tabarani (d. 360 AH):

**88 - حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ خَالِدِ بْنِ حَيَّانَ قَالَ: نَا رَوْحُ بْنُ صَالِحٍ قَالَ: نَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ خُذَيْفَةَ بْنِ الْيَمَانَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سَيَأْتِي عَالِيكُمْ زَمَانٌ لَا يَكُونُ فِيهِ شَيْءٌ أَعَزَّ مِنْ ثَلَاثٍ: دِرْهَمٌ حَالِلٌ، أَوْ أَخٌ يُسْتَأْنَسُ بِهِ، أَوْ سُنَّةٌ يُعْمَلُ بِهَا»**  
**لَمْ يَرَوْهُ عَنْ سُفْيَانَ إِلَّا رَوْحُ بْنُ صَالِحٍ**

The last underlined part from al-Tabarani stated: "It was not related from Sufyan (al Thawri) except by Rawh ibn Salah."

This is a proof that al-Tabarani affirmed Rawh hearing Sufyan, and there is no break in the sanad.

2) Hilyatul Awliya (4/370) of al-Hafiz Abu Nu'aym al-Isfahani (d. 430 AH):

حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ، قَالَ: ثنا أَبُو الزُّبَيْعِ رُوْحُ بْنُ الْفَرَجِ وَأَحْمَدُ بْنُ رِشْدِينَ قَالَا: ثنا رُوْحُ بْنُ صَالِحٍ، قَالَ:  
ثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ رُبَيْعٍ، عَنْ حُدَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " سَيِّئِي  
عَلَيْكُمْ زَمَانٌ لَا يَكُونُ فِيهِ شَيْءٌ أَعَزُّ مِنْ ثَلَاثَةٍ: وَنَ أَخِ يُسْتَأْنَسُ بِهِ، أَوْ دِرْهَمٍ حَلَالٍ، أَوْ سُنَّةٍ يُعْمَلُ بِهَا ".  
غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ، تَفَرَّدَ بِهِ رُوْحُ بْنُ صَالِحٍ عَنْهُ

3) Makharim al-Akhlaq (1/246) of Imam Abu Bakr al-Khara'iti (d. 327 AH):

**754 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَعَاوِيَةَ الْعُتَيْبِيُّ، حَدَّثَنَا رُوْحُ بْنُ صَالِحِ ابْنِ سَيَابَةَ الْحَارِثِيُّ، حَدَّثَنَا سُفْيَانُ  
الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ حُدَيْفَةَ، قَالَ: " سَيِّئِي عَلَى النَّاسِ زَمَانٌ لَا يَكُونُ فِيهِ شَيْءٌ  
أَعَزُّ مِنْ ثَلَاثٍ: أَخِ تَسْتَأْنَسُ بِهِ، أَوْ دِرْهَمٍ حَلَالٍ، أَوْ سُنَّةٍ يُعْمَلُ بِهَا "

The two detractors mentioned that Sufyan al-Thawri died in 161 AH. Rawh ibn Salah also narrated from another trustworthy teacher who also died in 161 AH. His name being Sa'eed ibn Abi Ayyub. His biography is available in the *Tahdhīb al-Kamāl* (10/342, no. 2241) of al-Hafiz Jamaluddin al-Mizzi (d. 742 AH), and he mentioned that Rawh ibn Salah narrated from Sa'eed.

Hafiz ibn Hajar al-Asqalani mentioned the following about Sa'eed in his *Taqrib al-Tahdhīb*:

**2274-** سعيد ابن أبي أيوب الخزاعي مولا هم المصري أبو يحيى ابن مقالص ثقة ثبت من السابعة مات سنة

إحدى وستين و قيل غير ذلك وكان مولده سنة مائة ع

Ibn Hajar declared him to be Thiqa thabt (trustworthy and firmly established), he died in 161 AH and his narrations are found in all six of the major Hadith books (Kutub al-Sitta).

Here is an example of Rawh narrating from Sa'eed as mentioned in *al-Mu'jam al-Awsat* (1/91) of al-Tabarani:

274 - حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ قَالَ: نَا رَوْحُ بْنُ صَالِحٍ قَالَ: نَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ، أَعْيَنَ، فَحِيلَ»

The underlined part mentioned: “**Rawh ibn Salah said Sa'eed ibn Abi Ayyub narrated to us...**”

The above narration was mentioned by al-Haythami in his *Majma al-Zawa'id* (4/22), where he mentioned that the chain of transmission is Hasan (good):

5975 - وَعَنْ ابْنِ عَبَّاسٍ قَالَ: «صَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشٍ أَقْرَنَ أَعْيَنَ فَحِيلَ». رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالْكَبِيرِ وَهَذَا لَفْظُهُ، وَإِسْنَادُهُ حَسَنٌ.

Hence, it is proven that Rawh ibn Salah did hear from Sufyan al-Thawri, and Sa'eed ibn Abi Ayyub, both of whom died in the same year, namely, 161 AH. In concluding this section, one may recall that under the section heading: AL-HAFIZ NURUDDIN AL-HAYTHAMI (d. 807 AH) AND HIS ACCEPTANCE OF CERTAIN NARRATIONS VIA THE ROUTE OF RAWH IBN SALAH.

I had mentioned the following:

One more example from al-Haythami shall be provided later on as it involved another chain of transmission via the route of Rawh ibn Salah narrating from Sufyan al-Thawri. This separate example was also declared to have a Hasan chain of transmission to al-Haythami.

Here is the example that was promised from al-Tabarani's *al-Mu'jam al-Kabir* (12/405):

**13495 -** حَدَّثَنَا أَحْمَدُ بْنُ رَشْدِينَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ أَتَى رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَصَافَحَهُ فَلَمْ يَنْزِعْ يَدَهُ مِنْ يَدِ الرَّجُلِ حَتَّى انْتَزَعَ الرَّجُلُ يَدَهُ ثُمَّ قَالَ لَهُ: يَا رَسُولَ اللَّهِ، مَا عُثْمَانُ؟ قَالَ: «ذَلِكَ أَمْرٌ مِنْ أَهْلِ الْجَنَّةِ»

Here is how al-Haythami declared the above chain of transmission to be Hasan via the route of Rawh ibn Salah narrating from Sufyan al-Thawri in his *Majma al-Zawa'id* (9/87-88):

**[بَابُ جَامِعٍ فِي فَضْلِهِ وَبِشَارَتِهِ بِالْجَنَّةِ]**

**14530 -** عَنْ ابْنِ عَمْرٍو قَالَ: «كُنْتُ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذْ جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَصَافَحَهُ، فَلَمْ يَنْزِعِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَدَهُ مِنْ يَدِ الرَّجُلِ حَتَّى انْتَزَعَ الرَّجُلُ يَدَهُ، ثُمَّ قَالَ لَهُ: يَا رَسُولَ اللَّهِ، جَاءَ عُثْمَانُ قَالَ: " أَمْرٌ مِنْ أَهْلِ الْجَنَّةِ » .

**رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالْكَبِيرِ، وَإِسْنَادُهُ حَسَنٌ.**

The last line mentioned: "It was related by al-Tabarani in *al-Awsat* and *al-Kabir*, and its chain of transmission is Hasan (good)."

The two detractors also said on p. 36:

It can be argued with regards to the first point, that the meeting between Rawhū and Sufyān is still possible, however based on general norms it seems highly unlikely, norms like lifespans, travelling to different lands, possible meetings etc.

If someone says the Imāms have mentioned Rawhū narrates from Sufyān, then we say they have mentioned this based on the chains of narration or transmission of reports where Rawhū reports on Sufyān's authority, it does not however make this a reality or fact.

### **Reply:**

Indeed, the scholars have affirmed that Rawh ibn Salah narrated from Sufyan al-Thawri based on the chains of transmission which specifically mentioned the expression - Haddathana. They have not been able to quote one major scholar from previous centuries to bolster their fictitious theory that Rawh could not have met, or heard from Sufyan al-Thawri. Hence, all of the above examples and explanations are a direct rebuttal of their baseless theory.

The two detractors also mentioned the following on p. 12 of their work:

Imām al-Dāraqūṭnī brings his entry in his book and says, “*Rawhū ibn Ṣalāḥ bin Sayābah, he narrates from Ibn Lahiyṣ'ah and from al-Thawrī and others, he was weak in ḥadīth and he resided in Miṣr.*” (*al-Mu'talif wa'l Mukhtalif* (3:1377), Beirut: Dār al-Gharb al-Islāmī, 1406H/1986)

Note how al-Daraqutni (d. 385 AH) affirmed Rawh narrating from Sufyan al-Thawri without any form of attempted dismissal like the two detractors being responded to, and he was a major expert on hidden defects in Hadith (Ilal al-Hadith). They

gave reference to al-Daraqutni's work known as *al-Mu'talif wa'l Mukhtalif* which also has an example where Rawh narrated from Sufyan al-Thawri with the expression – Haddathana – which confirms his hearing in the presence of al-Thawri.

This is the quote from his *al-Mu'talif wa'l Mukhtalif* (2/869):

ظفر بن مالك بن جلد بن العلاء , حَدَّثَنَا أحمد بن حماد بن زغبة , حَدَّثَنَا روح بن صلاح , حَدَّثَنَا  
سُفْيَانُ الثَّوْرِيُّ , عن عاصم الأحول , عن أنس قال: لما توفيت زينب بنت رسول الله صلى الله عليه  
وسلم وذكر الحديث.

On p. 14 the two detractors also mentioned the following:

**Imām Ibn Mākūlā** after mentioning him says, “*Rawhū bin Ṣalāḥ bin Sayābah, who narrates from Ibn Lahiyah, al-Thawrī and others, he was declared weak in ḥadīth and was a resident of Miṣr.*” (*al-Ikmāl Fī Raḥa al-Irtiyāb Ann Mu'talif Fī al- Asmā wal-Kunā wa'l-Ansāb* (5:15), Hyderabad: Da'irah al- Ma'ārif al-Uthmāniyyah, 1383H/1963)

Hence, Ibn Makula (d. 475 AH) also affirmed that Rawh narrated from Sufyan al-Thawri, and did not negate this unlike the two detractors. As for al-Daraqutni and Ibn Makula mentioning Rawh to be weak in Hadith, then this has already been addressed as it is vague criticism (Jarh mubham).

On p. 34 they also mentioned the following claims:

The Second Indicative Factor – Country

Rawhū could not have heard from Sufyān al-Thawrī because Rawhū only narrated from the people Miṣr and only they narrated from him, **whereas Imām Sufyān was from Kūfah!** Remember Imām Ibn Ḥibbān said,

“Rawhū bin Ṣalāh, from the people of Miṣr, he narrates from Yaḥyā bin Ayūb and his countrymen and Muḥammad bin Ibrāhīm al-Bawshanjī narrates from him, he was from the people of Miṣr.” (al-Thiqāt (8:244)

Some of the other scholars have also alluded to Rawhū only narrating from the people of Miṣr, like Ibn Yūnus, Ibn Mākūlā and al-Dāraqūṭnī. These two important factors further indicate the weakness of this report based on the chain and the narrator. Furthermore, Ḥāfiẓ al-Mizzī brings a detailed entry of Sufyān al-Thawrī and lists all the people who narrated from him without mentioning Rawhū as his student or from the people who narrated from Sufyān. (Tahdhīb al-Kamāl Fī Asmā' al-Rijāl (11:161-164 no.2407), Beirut, Muassisah al-Risālah, 1408H/1987)

### Reply:

It was proven earlier on that Rawh ibn Salah's ancestry is linked to Kufa in Iraq where Sufyan al-Thawri was based. Here is what was mentioned previously in affirmation of this point:

It is also worth mentioning that Imam al-Dhahabi has not rejected all the narrations of Rawh ibn Salah. In his *Siyar a'lam an-Nubala* (8/13) he mentioned the following narration without rejection in any way:

قال رُوِيَ بِنُ صَلَاحٍ: لَقِيَ ابْنَ هَيْعَةَ الثَّنِينِ وَسَبْعِينَ تَابِعِيًّا

Meaning: “**Rawh ibn Salah said: ‘Ibn Lahī’a met 72 of the Tabi’in (successors to the Prophetic Companions).**”



The full chain of transmission for the above report that al-Dhahabi mentioned was reported by the Hafiz of Sham (Syria), Imam ibn Asakir (d. 571 AH) in his magnum opus known as Tarikh Dimashq (32/141) as follows:

أخبرنا أبو محمد عبد الرحمن بن أبي الحسن أنبأ سهل بن بشر الاسفرايني أنا علي بن منير بن احمد إجازة أنبأ  
الحسن بن رشيق نا علي بن يعقوب الزيات نا عبد اللطيف بن بنانة اليحصبي قال قال روح بن صلاح بن  
شبابة الخارفي لقي ابن لهيعة اثنين وسبعين تابعيا

The red underlined part mentioned the full name of Rawh as: Rawh ibn Salah ibn Shababa al-Kharafi

As for the ancestry of the name al-Kharafi, then this can be discovered from the Kitab al-Ansab of **al-Hafiz Abdul Karim al-Sam'ani (d. 562 AH)**. In al-Ansab (5/14) he mentioned the following:

– الخارفي

بفتح الخاء المعجمة والراء بعد الألف في آخرها فاء، هذه النسبة إلى خارف وهو بطن من همدان نزل الكوفة

After breaking down how to read the name al-Kharafi with the correct diacritical marks, al-Sam'ani said:

هذه النسبة إلى خارف وهو بطن من همدان نزل الكوفة

Meaning: **“This lineage is attributed to Kharaf and it is from the belly of Hamadan (in Iran), settled at Kufa (in Iraq).”**

This indicates that the family of Rawh ibn Salah had heritage linked to the city of Kufa in Iraq. This is important to mention as the two detractors thought he could not have taken from Imam Sufyan al-Thawri who was a well-known Hadith scholar from Kufa.

The two detractors said on p. 35:

Hāfiẓ al-Mizzī brings a detailed entry of Sufyān al-Thawrī and lists all the people who narrated from him without mentioning Rawhū as his student or from the people who narrated from Sufyān. (Tahdhīb al-Kamāl Fī Asmā' al-Rijāl (11:161-164 no.2407), Beirut, Muassisah al-Risālah, 1408H/1987)

Al-Mizzi's contemporary was al-Dhahabi and they both knew each other and lived in Damascus. Al-Dhahabi has mentioned that Rawh ibn Salah took from Sufyan al-Thawri and did not negate this fact like the detractors have done without a shred of credible evidence. Plus, Rawh is not from Egypt originally but from Mawsul in Iraq, and he travelled towards Egypt as al-Hafiz al-Dhahabi mentioned in his *Tarikh al-Islam*<sup>121</sup>:

**138- رَوْحُ بْنُ صَالِحِ بْنِ سَيَّابَةَ بْنِ عَمْرٍو .**

**أبو الحارث الحارثي الموصلي، ثم المصري.**

عن: يحيى بن أيوب، وسفيان الثوري، وموسى بن علي بن رباح، وسعيد بن أبي أيوب، والليث بن سعد،

وغيرهم.

“Rawh ibn Salah ibn Siyaba ibn Amr Abul Harith al-Harithi, **the (resident of) Mawsul, then Egyptian (based)**. (He related) from: Yahya ibn Ayyub, and **Sufyan**

<sup>121</sup> 17/160-161 (Tadmuriyya edition).

**al-Thawri**, and Musa ibn Ali ibn Rabah, and Sa'eed ibn Ayyub, and Layth ibn Sa'd and other than them.”

This point that al-Dhahabi mentioned about Rawh being from Mawsul was also mentioned before his time by Ibn Yunus in his Tarikh (1/302). In fact, the two detractors mentioned that too on p. 14:

Ḥāfiẓ Ibn Ḥajr al-‘Asqalānī said under his entry,

“Ibn ‘Adiyy weakened him, Ibn Ḥibbān mentioned him in his al Thiqaṭ, al-Ḥākim said he was trustworthy and safe, **Ibn Yūnus mentioned in Tārīkh al-Ghurabā’ he was from the people of Moṣul and resided in Misr** and they narrate from him, and narrations which are rejected have been transmitted from him (ie he would narrate rejected narrations).

The following was also mentioned earlier on:

**Imam Ibn Tahir al-Maqdisi (d. 507 AH)** has given the similar quote with regard to Rawh ibn Salah from the Tarikh of ibn Yunus in his work entitled: *Kitab al-Ansab al-Muttafiqa fi al-Khatt al-Mutamahtila fi al-Nuqat wa al-dabt*. The wording in this named work being as follows:

الثالث منسوب إلى حارثة مراد منهم عبد الرحمن بن روح بن صلاح المرادي ثم الحارثي روى عن أبيه هكذا نسبة علي بن قديد وقال أبو سعيد بن يونس وقد قيل **أنّ روح بن صلاح من الموصل ناقاه إلى مصر وأما دارهم فتحصروا في مُراد في الحارثيين والله أعلم.**

Image of the above lines from the originally printed work (p. 37):

الثالثة منسوب الى حارثة مراد منهم عبيد الرحمن بن روح بن  
 صلاح المرادي قره الحارثي روى عن ابيه هكذا نسبة علي بن قديد  
 وقال ابو سعيد بن يونس وقد قيل ان روح بن صلاح بن الموصل  
 ناقله الى مصر واما \* دارهم فأكصر في مراد في الحارثيين والله اعلم هـ

Translation from the underlined portion mentioned: “Abu Sa’eed ibn Yunus said: **‘It is said that Rawh ibn Salah was from Mawsul (in Iraq) and (then) he transferred to Egypt. As for their house then it is confined to Murad from the Harithis, and Allah knows best.’**”

The Hafiz of Sham (Syria) known as **Abul Qasim ibn Asakir** (d. 571 AH) has also affirmed that Rawh ibn Salah was originally a resident of Mawsul in Iraq. He mentioned this in his *Tarikh Dimashq* (61/3) under the entry for Musa ibn Ali by stating:

وروح بن صلاح بن سيابة بن عمرو أبو الحارث الموصلي نزيل مصر

Meaning: **“Rawh ibn Salah ibn Siyaba ibn Amr Abul Harith al-Mawsili (from Mawsul, Iraq), occupant of Egypt.”**

Al-Dhahabi also has an entry for the same Musa ibn Ali in his *Siyar a’lam an-Nubala* (7/412) where he also mentioned that Rawh took from Musa. His wording being:

وَرَوْحُ بْنُ صَالِحٍ بْنِ سِيَابَةَ الْمَوْصِلِيِّ ثُمَّ الْمِصْرِيِّ

Meaning: **“Rawh ibn Salah ibn Siyaba al-Mawsili (from Mawsul, Iraq), then Egyptian.”**

Hafiz al-Mizzi mentioned in his *Tahdhib al-Kamal*, under the entry for Musa ibn Ali ibn Rabah al-Lakhmi al-Misri that Rawh ibn Salah took from him. He mentioned Rawh as follows in his *Tahdhib al-Kamal* (29/123):

وأبو الحارث روح بن صلاح بن سيابة بن عمرو الموصلبي ثم المصري

Meaning: “**Abul Harith Rawh ibn Salah ibn Siyaba ibn Amr al-Mawsili (resident of Mawsul) then, al-Misri (resident of Egypt).**”

Hence, Rawh was from Iraq originally, and his ancestry had links to Kufa, and he was based in Mawsul (in Iraq), and then moved on towards Egypt. He was therefore a travelling narrator of Hadith just like many others were in the 2nd century of Islam onwards. All of this proves why he met and narrated from Sufyan al-Thawri.

Finally, let us quote the verdict of a scholar who was a student of al-Dhahabi's and al-Mizzi's by the name of Imam Salahuddin al-Safadi (d. 764 AH). Al-Safadi compiled a large biographical work known as *al-Wafi bi'l Wafayat*.<sup>122</sup> In the latter work he has mentioned his Shaykh, al-Mizzi, in some places.<sup>123</sup> As well as mentioning al-Dhahabi as being his Shaykh.<sup>124</sup>

Imam al Safadi mentioned a short entry for Rawh ibn Salah in his *al-Wafi bi'l Wafayat* (14/102-103) as follows:

3 - (الموصلبي)

روح بن صلاح بن سيابة الحارثي الموصلبي ذكره ابن حبان في

<sup>122</sup> Published by Dar Ihya Turath al-Arabi, Beirut, Lebanon, 29 volumes, 1<sup>st</sup> edition, 2000CE, edited by Ahmed al-Arna`ut and Turki Mustafa.

<sup>123</sup> See 1/29 and 1/115.

<sup>124</sup> See 1/28, 1/29

الثِّقَاتُ وَقَالَ ابْنُ عَدِيٍّ ضَعِيفٌ تُوِّفِيَ سَنَةَ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ

Meaning:

**“Al-Mawsili (from Mawsul, Iraq): Rawh ibn Salah ibn Siyaba al-Harithi al-Mawsili. Ibn Hibban mentioned him in (Kitab) al-Thiqat, and Ibn Adi said: Weak. He died in the year 233 (AH).”**

It is also known from looking at Ibn Hibban’s *al-Thiqat*, and Ibn Adi’s *al-Kamil*, that both of them mentioned Rawh as being based in Misr (Egypt). Ibn Adi said in his note on Rawh in *al-Kamil* (4/553):

روح بن صلاح، ويقال له: ابن سيابة، وأظنه مصريا، ضعيف، يكنى أبا الحارث

Meaning: **“Rawh ibn Salah, it is said about him (that he is): Ibn Siyaba<sup>125</sup>, and I think he is Egyptian, da’eef (weak), and his kunya (agnomen) is Abul Harith.”**

Ibn Hibban said in his *Kitab al-Thiqat* (8/244):

13240 - روح بن صلاح من أهل مصر يروي عن يحيى بن أيوب وأهل بلده روى عنه محمد بن إبراهيم

البوشنجي وأهل مصر

Meaning: “Rawh ibn Salah from the people of Egypt. He related from Yahya ibn Ayyub and the people of his land. Muhammad ibn Ibrahim al-Bushanji and the people of Egypt related from him.”

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<sup>125</sup> I have also seen it typed up with diacritical marks as Sayyaba and Sayaba.

Note that the two detractors invented a pernicious claim with regard to Ibn Hibban listing Rawh ibn Salah in his *Kitab al-Thiqat*. They stated on p. 36:

#### BENEFIT - Revisiting Imām Ibn Ḥibbān’s Authentication

It is highly pertinent to mention according to Imām Ibn Ḥibbān’s own statement in his *al-Thiqāt*, he himself renders this report to be weak due to Rawhū narrating from Sufyān, who was from Kūfa, so how can they present his authentication.

It is clear that Ibn Hibban did not render any report specifically to do with Rawh ibn Salah narrating from Sufyan al-Thawri to be weak, and they did not provide any proof for this point. Ibn Hibban merely mentioned what information reached him, and that is his mention that Rawh took from Yahya ibn Ayyub and the people of his land, meaning, Egypt.

To harmonise the above quotes, it is clear that Ibn Hibban (d. 354 AH) and Ibn Adi (d. 365 AH) did not have the information mentioning that Rawh was originally from Mawsul in Iraq, while others like Ibn Yunus (d. 347 AH) did mention Rawh was from Mawsul. All of these three named scholars were contemporaries, and Ibn Yunus was from Egypt too. Rawh was based in Egypt later on, and people narrated from him there as has been proven earlier on. It has also been shown that Rawh had Kufan ancestry.

While he was in Iraq, he definitely took from his fellow Iraqi Muhaddith, Imam Sufyan al-Thawri who was based in Kufa, Iraq, as he used the expression – Haddathana (the teacher related to us) – when narrating from Sufyan al-Thawri. This was apparent from al-Tabarani who gave his chain for the Fatima bint Asad (ra) narration in his *al-Mu’jam al-Kabir* and *al-Awsat*.<sup>126</sup>

<sup>126</sup> The readers are reminded that a few pages back this was mentioned to expose the deceit of the two detractors: If one goes back to the original chain of transmission from al-Tabarani’s *al-Mu’jam al-Kabir* (24/351) it was presented as follows:

871 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنُ زُعْبَةَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سَفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ

For these reasons it makes logical sense why al-Safadi mentioned that Rawh ibn Salah was an inhabitant of Mawsul primarily.

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In al-Tabarani's *al-Mu'jam al-Awsat* (1/67):

189 - حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنُ زُغَيْبَةَ قَالَ: نَا رَوْحُ بْنُ صَمْلَاحٍ قَالَ: نَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ

In both chains by al-Tabarani he mentioned that Rawh ibn Salah used the transmission terminology known as – **Haddathana (which means: the teacher related to us)**, which he abbreviated as – نا and - ثنا

The detractors did not translate the abbreviations correctly and merely put it out by saying Rawh ibn Salah – **from** – Sufyan al-Thawri.

The Arabic word for – *from* – is *an* (عَنْ). It is clear that al-Tabarani (and Rawh) did not use the word – *an* – when transmitting and recording the chain of transmission between Rawh and Sufyan! This is important to note as the actual transmission terminology used by Rawh when narrating from Sufyan can prove if he was clearly affirming hearing from Sufyan, or if he gave the impression of possibly not hearing from Sufyan.



# EXAMINING THE CLAIM THAT SUFYAN AL THAWRI COMMITTED TADLIS<sup>127</sup> WHEN RELATING FROM ASIM AL-AHWAL

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<sup>127</sup> Here is an explanation from the work known as *al-Tadhkirah fi Ulum al-Hadith* by Imam Abu Hafis Sirajuddin ibn al-Mulaqqin (d. 804 AH) who was one of the teachers of al-Hafiz ibn Hajar al-Asqalani, as quoted here ( <https://www.inkoffaith.com/post/tadhkirah-2>):

وَالْمَعْنَى: وَهُوَ مَا أَبِي فِيهِ بِالْفِطْرَةِ "عَنْ", ك. "فُلَانٍ عَنْ فُلَانٍ", وَهُوَ مُتَّصِلٌ إِنْ لَمْ يَكُنْ تَدْلِيْسًا، وَأَمَّا كُنَّ اللَّقَاءِ

11. Mu'an'an (indecisive transmission report): That which is narrated with the word 'an (عن meaning 'from' (معنعن), such as: X (narrates) from Y; this is deemed continuous (muttasil) so long as there is no tadlis and the possibility of the meeting of narrators is also plausible.

- Scholars have differed whether a mu'an'an should be considered continuous or interrupted narration, because the word 'an carries ambiguity it could mean that "I have heard from narrator X" or simply that it is narrated – from X (as in a mudallas narration). So the main issue here is that we don't know how exactly or under what condition the narration has been transmitted

والتدليس: وَهُوَ مَكْرُوهٌ لِأَنَّهُ يُؤْهِمُ اللَّقَاءَ وَالْمَعَاصِرَةَ، بِقَوْلِهِ: ((فَالْفُلَانُ ...)) وَهُوَ فِي الشُّبُوحِ أَحْفَثُ

12. Tadlis (masked reports): (Mudallas) It is disliked, as it gives a [false] impression of meeting the narrator [from whom it is being narrated] or that they are contemporaneous, by saying: "so-and-so [fulan] has said."

However, it is milder when it is narrated by referring to the shaykh [narrator upstream in the chain] by a name or appellation that is not well-known.

- Linguistically, it refers to covering up something, putting darkness over something, hiding a defect or similar.

- Types of Tadlis:

a. Tadlis al-Isnad (تدليس الإسناد): In this chain, the narrator skips or doesn't mention the name of his teacher (the person he is narrating from) and rather mentions the name of the person above his teacher in the chain. Even though the narrator hasn't heard this particular ḥadīth from the teacher's teacher, he uses terminology such that it gives the impression that he did so.

Example: Ali ibn Khashram says: We were with Ibn Uyaynah who said: "Zuhri..." He was asked: "Did Zuhri narrate to you?" He remained silent and he said again: "Zuhri..." He was asked: "Did you hear it from Zuhri?" He replied: "No. I did not hear it from Zuhri, nor anyone who heard from Zuhri; rather, Abd al-Razzaq narrated to me from Ma'mar from Zuhri."

b. Tadlis al-Shuyukh (تدليس الشيوخ): This is not strictly the removal of a narrator but rather, their mention by other than what they are usually known by. For example, if a person is mostly known by his given name, say Abd Allah, but he is mentioned instead by a kunyah such as Abu Muḥammad.

In al-Tabarani's chain of transmission for the Fatima bint Asad (ra) the sanad was given as follows:

حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادٍ بْنِ زُغْبَةَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سُفْيَانُ الثَّوْرِيُّ، **عَنْ عَاصِمِ الْأَحْوَلِ**، عَنْ أَنَسِ بْنِ

مَالِكٍ

Meaning: (Abul Qasim Sulayman ibn Ahmed al-Tabarani related in his *al-Mu'jam al-Kabir and al-Awsat*): **Ahmed ibn Hammad ibn Zugba related to us (from) Rawh ibn Salah related to us (from): Sufyan al-Thawri – from (an) – Asim al-Ahwal – from Anas ibn Malik (ra),**

In this section the last portion of the chain shall be examined, and that is where Sufyan al-Thawri related from Asim al-Ahwal using the expression – an (from). This terminology is known as an'ana<sup>128</sup> as on some rare occasions Sufyan was

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Example: Abu Bakr ibn Mujahid al-Muqriy says: Narrated to us Abdullah ibn Abu Abdullah – and he is referring to Abdullah ibn Abu Dawud al-Sijistani, the author of Sunan Abi Dawud.

c. Tadlees al-Taswiyah (تَدْلِيسُ التَّسْوِيَةِ): This is the worst kind of tadlees. This is in reality a type of tadlees al-isnad. It involves removing a weak narrator between two trustworthy narrators using terms that make it seem like the chain is connected through only trustworthy narrators. Those well-known for practicing tadlees al-taswiyah: Baqiyyah ibn al-Waleed and al-Waleed ibn Muslim.

- If it is established that a person is known for doing tadlees, then his narrations are not accepted. But if the narrator is known to be thiqah (trustworthy), adil (just), and dhabit, (precise), then his narration can be accepted.

- In a mudallas narration, if words such as 'an (from) are used, which clearly indicate that the narrator has heard the hadith (sama'a) from a teacher, even though he hasn't heard from him, nor read in his presence, it is forbidden; because it is a clear lie. To summarize, it is makruh to do tadlees of a thiqah narrator and haram to do tadlees of a daeef person.

- That's why scholars of Hadith employ usage of words like حَدَّثَنَا (Haddathana), سَمِعْتُ (sami'tu) and أَخْبَرَنَا (akhbarana). These words are explicit and make things very clear. When the word عَنْ is used, we look at the person narrating. If he is someone known for dropping narrators in the middle of the chain, then his usage of the word is not taken and is considered to be a mudallis.

<sup>128</sup> This being a weaker form of transmission terminology whereby a narrator uses the expression – “an” – meaning “from.” The chain of transmission may be rendered weak if someone noted to perform what is known as tadlees al-taswiyah, especially if it is a frequent occurrence from such a narrator. The matter is not so straightforward that every time a narrator known to perform tadlees (a mudallis) relates with an-ana, his narrations become automatically rejected outright as will be seen in this monograph.

known to have committed what is known as Tadrīs.<sup>129</sup> This type of transmission mode is also known as mu'an'an.

The two detractors mentioned the following about Sufyān al-Thawrī being a mudallis between pp. 34-35

This should also be coupled with the fact that Sufyān al-Thawrī was a Mudallis. It is known that Imām, 'Amīr al-Mu'minin Fil-Ḥadīth, al-Hujjah, al-'Abid, Sufyān al-Thawrī was an Imām of Ahl al-Sunnah and a preserver of ḥadīth of the highest level yet still he was a mudallis.

Imām al-Dhahabī said,

“Sufyān would do tadrīs from weak narrators.” (*Mizān ul-'Eitidal*

(2:169), *Siyar Alām an-Nabulā'* (7:242, 7:274).

Ḥāfiẓ Ibn Ḥajr also said he was a mudallis. (*Ṭabaqāt al-Mudallisīn* (p.32 no.51) and *Taqrīb ut-Tahdhīb* (no.2458 pg.394) in another ed. (p.197), *an-Nukt* (2/621), *Irshād al-Sārī* (1:286)

Imām 'Abdullāh ibn al-Mubārak also said Sufyān al-Thawrī would do tadrīs. (*Tahdhīb ut-Tahdhīb* (4/102)

As well as the following Imāms,

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<sup>129</sup> That is to relate a narration from someone that one could have met but did not clarify if he heard from him directly or not. There are various types of tadrīs as well that the scholars of hadith have defined in the books of Hadith terminology (Mustalah al-Hadīth).

|                       |  |
|-----------------------|--|
| Bukhārī               | ( <i>al-ʿIllal al-Kabīr</i> (2:966) of Tirmidhī, <i>at-Tamhīd</i> (1:34)                     |
| Nasāʾī                | ( <i>Ṭabaqāt al-Mudallisīn</i> (p.32 no.51)  |
| Yahyā ibn Maʿīn       | ( <i>Sharḥ ʿIllal at-Tirmidhī</i> (1:357), <i>al-Kifāyah Fī ʿIlm ar-Riwāyah</i><br>  (p.361) |
| Yahyā al-Qaṭṭān       | ( <i>Tahdhīb al-Tahdhīb</i> (11:192)   |
| Hākim                 | ( <i>Maʿrifah ʿUlūm al-Ḥadīth</i> (p.105)  |
| Khaṭīb al-Baghḍādī    | ( <i>al-Kifāyah Fī ʿIlm ar-Riwāyah</i> (p.361)   |
| Ibn as-Ṣalāḥ          | ( <i>Muqaddimah</i> pg.60)   |
| Abū Maḥmūd al-Maqdisī | ( <i>Qaṣīdah Fī ʿIlm al-Mudallisīn</i> (p.47, second poem)                                   |
| Ṣalāḥ ud Ḍīn al-Laḥī  | ( <i>Jāmiʿ at-Taḥṣīl Fī Aḥkām al-Marāsīl</i> (p.99)  |
| Ibn Rajab             | ( <i>Sharḥ ʿIllal at-Tirmidhī</i> (1:358)  |
| Nawawī and Suyūṭī     | ( <i>Tadrīb ar-Rāwī Sharḥ Taqrīb</i> (1:263) in another ed. (1:230)                          |

### Reply:

They have only quoted one source, namely, what al-Dhahabi said. They mentioned a string of references and did not quote anything from that list. They also gave the impression that all mudallisun (those who committed Tadrīs) are equivalent in standing. This is not the case as shall be demonstrated below.

As for the first reference they mentioned:

Imām al-Dhahabī said,

“*Sufyān would to tadrīs from weak narrators.*” (*Mizān ul-ʿItidal* (2:169), *Siyar ʿAlām an-Nabulāʾ* (7:242, 7:274).

They did not provide the original Arabic words of al-Dhahabi to check if they were quoting correctly or not. Note also that in the *Siyar a'lam an-Nubala* (7/242) they referenced, al-Dhahabi said about al-Thawri:

وَكَانَ يُدَلِّسُ فِي رَوَايَتِهِ، وَرُبَّمَا دَلَّسَ عَنِ الضُّعَفَاءِ

The underlined portion is critical to understand what al-Dhahabi implied.

Translation:

“He would commit *tadlis* in his narrations **and perhaps** he did *tadlis* from weak narrators.”

Al-Dhahabi saying perhaps is an indication that it was not a regular occurrence from al-Thawri that he would perform *tadlis* even it was claimed to be from weak narrators.

Nevertheless, Sufyan al-Thawri used the expression – an - عن (from) when relating from Asim al-Ahwal in al-Tabarani’s chain of transmission (sanad). Asim was deemed to be a *thiqa* (trustworthy) narrator by al-Hafiz ibn Hajar al-Asqalani in his *Taqrib al-Tahdhib*:

3060 – عاصمُ بنُ سليمانَ الأَحْوَلُ، أبو عبدِ الرحمنِ البصري: ثقةٌ، من الرابعة، لم يتكلم فيه إلا القَطَّان

(1)، فكأنه بسبب دخوله في الولاية، مات بعد سنة أربعين. ع

Thus, the statement of al-Dhahabi that Sufyan would perhaps do *tadlis* from weak narrators does not apply here, and it will be mentioned below why Sufyan narrating from Asim using the expression – an – should not be deemed as though he dropped the name of a weak narrator and linked it directly with the name of the trustworthy narrator, Asim al-Ahwal. This is called *Tadlis al-taswiyya*.

Secondly, Ibn Hajar al-Asqalani did not absolutely agree with what al-Dhahabi claimed as shall become clear below from his work known as *al-Nukat ala Kitab ibn al Salah*.

As for the second source they mentioned:

Ḥāfiẓ Ibn Ḥajr also said he was a mudallis. (*Ṭabaqāt al-Mudallisīn* (p.32 no.51) and *Taqrīb ut-Tahdhīb* (no.2458 pg.394) in another ed. (p.197), *an-Nukt* (2/621), *Irshād al-Sārī* (1:286)

### Reply:

They have not accurately conveyed the methodology of Ibn Hajar on the mudallisun (those known to perform some type of tadlis). The last reference they gave which was *Irshad al-Sari* is not by Ibn Hajar but is a commentary on *Sahih al-Bukhari* by **Imam Shihabuddin al-Qastallani**<sup>130</sup> (d. 923 AH). Secondly, it is worth clarifying what was the position of al-Hafiz ibn Hajar on the levels of those who were known to have done tadlis, meaning, the Mudallisun.

Al-Hafiz has classified those who were known as mudallisun in his *Tabaqat al-Mudallisin* under five categories. It appears from the way these detractors have handled this matter on the mudallisun is that they do not accept this five-tier classification system that the foremost Imam of Hadith who attained the highest rank in this field, namely, Amir al-Mu'minin fi'l Hadith (Leader of the believers in Hadith), al-Hafiz Ahmed ibn Hajar al-Asqalani, has formulated. One of their late Salafi scholars from Pakistan mentioned this categorisation into five types without mention of his rejection. This shall be quoted below from the detractors themselves.

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<sup>130</sup> See later for Shaykh Dawud ibn Sulayman al-Baghdadi (d. 1881 CE) and Shaykh Ibrahim al-Samnudi (d. 1908 CE) both stating that Imam al-Qastallani actually authenticated the Fatima bint Asad (ra) narration.

Dr Suhaib Hasan (from London), who is from the same sect as the detractors, has mentioned what al-Hafiz proposed in his: *An Introduction to the Science of Hadith*, as follows in the section headed: **THE CLASSIFICATION OF HADITH: According to the manner in which the hadith is reported (pp. 17-18):**

Ibn Hajar classifies those who practiced *tadlis* into five categories in his essay *Tabaqat al- Mudallis*:<sup>131</sup>

- Those who are known to do it occasionally, such as Yahya b. Sa'id al-Ansari.
- Those who are accepted by the traditionists, either because of their good reputation and relatively few cases of *tadlis*, e.g. **Sufyan al-Thauri** (d. 161), or because they reported from authentic authorities only, e.g. Sufyan Ibn 'Uyainah (d. 198).
- Those who practiced it a great deal, and the traditionists have accepted such ahadith from them which were reported with a clear mention of hearing directly. Among these are Abu 'l- Zubair al-Makki, whose ahadith narrated from the Companion Jabir b. 'Abdullah have been collected in Sahih Muslim. Opinions differ regarding whether they are acceptable or not.
- Similar to the previous category, but the traditionists agree that their ahadith are to be rejected unless they clearly admit of their hearing, such as by saying "I heard"; an example of this category is Baqiyyah b. al- Walid.
- Those who are disparaged due to another reason apart from *tadlis*; their ahadith are rejected, even though they admit of hearing them directly. Exempted from them are reporters such as Ibn Lahi'ah, the famous Egyptian judge, whose weakness is found to be of a lesser degree. Ibn Hajar gives the names of 152 such reporters.<sup>40</sup>

Footnote 40 stated: 40. Ibn Hajar, *Tabaqat al-Mudallis* (Cairo, 1322), p. 7f.

As for the second category it too was mentioned by Shaykh Zafar Ahmed Uthmani in his *Qawā'id fi Ulum al-Hadith*<sup>132</sup> as follows:

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<sup>131</sup> This work is also known as *Ta'rif Ahl al-Taqdis bi-maratib al-Mawsufin bi-al-Tadlis*. He mentioned the five categories in the first page of the named work.

<sup>132</sup> Translated into English under the title: *Underlying principles of the Sciences of Hadith* (p. 110).

“The Hafiz (Ibn Hajar) said in *Tabaqat al-Mudallisin*, “The second rank comprises those whose *tadlis* the Imams tolerate and they narrate from them in the *Sahih* collections because of their Imamate and **the small amount of their tadlis in comparison to that which they have narrated (in total), such as al-Thawri**, or those who only concealed (did *tadlis* of) trustworthy narrators, such as Ibn Uyaynah.”

The detractors said:

Imām ‘Abdullāh ibn al-Mubārak also said Sufyān al-Thawrī would do *tadlīs*. (*Tahdhīb ut-Tahdhīb* (4/102)

Ibn al-Mubarak did not reject all the *mu’an’an* type narrations from Sufyan al-Thawri. That is apparent by looking at Ibn al-Mubarak’s work known as *al-Zuhd wa’l Raqa’iq*. Some examples with highlighting of an-ana between Sufyan and the narrator he mentioned from the named work:

**491 -** أَخْبَرَكُمْ أَبُو عُمَرَ بْنُ حَيَوَيْهِ، وَأَبُو بَكْرِ الْوَرَّاقُ قَالَا: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَخْبَرَنَا ابْنُ  
الْمُبَارَكِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عَثْمَانَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
فَتَعَرَّضَ لِلْمَسْأَلَةِ - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَكُمْ طَعَامٌ؟»، قَالَ: نَعَمْ، قَالَ: «فَتَطْبُخُونَ فَتُطْبِئُونَ  
وَتَقْرَحُونَ؟» قَالَ: نَعَمْ، قَالَ: «أَلَكُمْ شَرَابٌ؟» قَالَ: نَعَمْ، فَقَالَ: «فَتَعْرُضُونَ، وَتَبْرُدُونَ، وَتَنْظِفُونَ وَتُطْبِئُونَ؟»  
، قَالَ: نَعَمْ، قَالَ: «فَجَمَعْتَهَا جَمِيعًا فِي الْبَطْنِ؟» قَالَ: نَعَمْ، قَالَ: «فَأَيْنَ مَعَادُهُمَا؟» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ،  
قَالَهَا ثَلَاثًا، قَالَ: «كَانَ مَعَادُهُمَا كَمَعَادِ الدُّنْيَا فُؤِمَتْ إِلَى خَلْفِ بَيْتِكَ، فَأَمْسَكَتِ عَلَى أَنْفِكَ مِنْ نَتَنِ رِيحِهَا»  
قَالَ ابْنُ صَاعِدٍ [ص:169]: «هَكَذَا رَوَاهُ ابْنُ الْمُبَارَكِ، وَقَدْ ذَكَرَ الْفَرِيَّابِيُّ فِيهِ سَلَمَانَ إِشَاقًا»



610 - أَخْبَرَكُمْ أَبُو عُمَرَ بْنُ حَيَوَيْهِ، وَأَبُو بَكْرِ الْوَرَّاقُ قَالَا: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَخْبَرَنَا ابْنُ

الْمُبَارَكِ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ أَكَلَ عِنْدَهَا طَعَامًا،

فَقَالَتْ: " أَدِمُوهُ، قَالُوا: بِمَا نَأْدِمُهُ، قَالَتْ: تَحْمَدُونَ اللَّهَ عَلَيْهِ إِذَا فَرَعْتُمْ "

1343 - أَخْبَرَكُمْ أَبُو عُمَرَ بْنُ حَيَوَيْهِ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ:

أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَتْ فِتْنَةُ ابْنِ الْأَشْعَثِ قَالَ طَلَّقُ: «اتَّقَوْهَا

بِالتَّقْوَى» ، قَالَ بَكْرٌ: أَجْمَلْنَا لَنَا التَّقْوَى، قَالَ: «التَّقْوَى [ص:474] عَمَلٌ بِطَاعَةِ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ،

رَجَاءَ رَحْمَةِ اللَّهِ، وَالتَّقْوَى تَرْكُ مَعْصِيَةِ اللَّهِ عَلَى نُورٍ مِنَ اللَّهِ، خِيفَةَ عِقَابِ اللَّهِ»

35 - أَخْبَرَكُمْ أَبُو عُمَرَ بْنُ حَيَوَيْهِ، وَأَبُو بَكْرِ الْوَرَّاقُ قَالَا: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَخْبَرَنَا عَبْدُ

اللَّهِ بْنِ الْمُبَارَكِ قَالَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنِ الْحُرَيْثِ بْنِ قَيْسٍ قَالَ: "

إِذَا أَرَدْتَ أَمْرًا مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ لِعَدِيدٍ، وَإِذَا كُنْتَ فِي أَمْرِ الْآخِرَةِ فَاْمْكُثْ مَا اسْتَطَعْتَ، وَإِذَا كُنْتَ فِي أَمْرِ

الدُّنْيَا فَتَوَخَّ، وَإِذَا كُنْتَ فِي الصَّلَاةِ فَقَالَ لَكَ الشَّيْطَانُ: إِنَّكَ تُرَائِي، فَرُدَّهَا طَوِيلًا "

874 - أَخْبَرَكُمْ أَبُو عُمَرَ بْنُ حَيَوَيْهِ قَالَ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنِ الْمُبَارَكِ

قَالَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سُلَيْمَانَ قَالَ: «مَثَلُ الَّذِي يَشْكُو إِلَى أَخِيهِ كَمَثَلِ الَّذِي يَغْسِلُ إِحْدَى يَدَيْهِ

بِالْأُخْرَى»

The detractors mentioned **Imam al-Bukhari**:

Bukhārī

(*al-Ellal al-Kabīr* (2:966) of Tirmidhī, *at-Tamhīd* (1:34)

What they failed to mention is what exactly did al-Bukhari say as recorded by al-Tirmidhi in his *Ilal al-Kabir* (2/966). Here is the actual quote from this work:

قَالَ مُحَمَّدٌ: وَلَا أَعْرِفُ لِسُفْيَانَ الثَّوْرِيِّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ , وَلَا عَنْ سَلَمَةَ بْنِ كُهَيْلٍ , وَلَا عَنْ مَنْصُورٍ .  
وَذَكَرَ مَشَائِخَ كَثِيرَةً لَا أَعْرِفُ لِسُفْيَانَ هَؤُلَاءِ تَدْلِيْسًا مَا أَقَلَّ تَدْلِيْسُهُ

Meaning:

“Muhammad (al-Bukhari) said: I do not know of Sufyan al-Thawri from Habib ibn Abi Thabit, nor from Salama ibn Kuhayl, nor from Mansur. He mentioned many Shaykhs, and I (al-Bukhari) do not know of Sufyan committing tadtis from these. **His tadtis was little.**”

The two detractors also mentioned:

Yahyā ibn Maʿīn (Sharḥ ʿIlal at-Tirmidhī (1:357), *al-Kifāyah Fī ʿIlm ar-Riwāyah* (p.361)

Within their article they provided a link<sup>133</sup> to some points mentioned by one of their late Salafi authorities from Pakistan by the name of **Muhibullah Shah Rashidi al-Sindhi** [d. 1415 AH]. The crucial points they mentioned from Muhibullah Shah was the following which actually dismantles their thesis with regard to Sufyan al-Thawri and tadtis. Quote:

**The majority of the scholars of Hadith** have categorised mudallis narrators in a number of levels or categories and one should refer to *Tabaqat al-Mudallisin* of Hafiz Ibn Hajr for such categorisations.

<sup>133</sup> See here - <https://www.salafiri.com/imam-ibn-hibban-was-he-strict-or-lenient-in-grading-narrators-shaikh-muhibullah-shah-rashidi-al-sindhi-1415h/>

**Imam Bukhari** the great researcher and mujtahid said about Imam Sufyan al-Thawri, “*His tadlis was very little.*”

Likewise **Imam Ibn Ma'in** also accepted and took the narrations of Sufyan al-Thawri which he narrated as AnAna i.e. the narrations he did tadlis in and you can refer to Ibn Rajabs Sharh of E'llal Tirmidhi for this. This is the reason why Hafiz Ibn Hajar categorised Imam Sufyan al-Thawri in the second level of narrators in his *Tabaqat al-Mudallisun* thus he and other Imams of Hadith accepted his narrations of An Ana as if he had heard them directly.

The above quote shows that not all the mu'an'an narrations of Sufyan al-Thawri are automatically dismissed, and even the point they mentioned about Yahya ibn Ma'in is not in their favour, as Muhibullah Shah Rashidi al-Sindhi said that Ibn Ma'in did also accept the an-ana type transmissions of Sufyan al-Thawri. One wonders why they did not mention this point that Muhibullah Shah Rashidi mentioned from al-Bukhari and Ibn Ma'in, despite them giving the web link to these points from their late Salafi authority?! This also alludes to the point that when the early Hadith scholars pointed towards tadlis being committed by Sufyan al-Thawri then it was quite rarely done, and so most of his mu'an'an narrations are acceptable. See later for a quote from Ya'qub ibn Sufyan al-Fasawi regarding this point.

Imam ibn Hajar al-Asqalani has mentioned just 33 narrators who fell under the second category of Mudallisun in his *Tabaqat al-Mudallisun*. He mentioned Sufyan al-Thawri under the second section (no. 51) as follows:

(51) ع سفيان بن سعيد الثوري الامام المشهور الفقيه العابد الحافظ الكبير وصفه النسائي وغيره بالتدليس

وقال البخاري ما أقل تدليسه

Meaning: “Letter Ayn (his narrations are in all 6 major Hadith books): Sufyan ibn Sa'eed al-Thawri, the well-known Imam, the worshipper, the great Hafiz (of Hadith).

He was described with *tadlis* by *al-Nasa'i* and other than him. *Al-Bukhari* said: His *tadlis* was little.”

Ibn Hajar also mentioned in the second category *al-A'mash al-Kufi* who the detractors tried to reject his transmission of, as he appeared in the *Malik al-Dar* narration.<sup>134</sup> Ibn Hajar said:

(55) ع سليمان بن مهران الاعمش محدث الكوفة وقارؤها وكان يدلس وصفه بذلك الكرابيسي والنسائي والدارقطني وغيرهم

Meaning: “Letter Ayn (his narrations are in all 6 major Hadith books): Sulayman ibn Mihran al-A'mash, the hadith scholar (Muhaddith) of Kufa and he settled there. He would perform *tadlis* as described by *al-Karabisi*, *al-Nasa'i*, *al-Daraqutni* and other than them.”

Thus, what the Hadith scholars were principally referring to with regard to the *tadlis* of Sufyan al-Thawri is that it was rare, and of a less serious type in general, and this is why Ibn Hajar al-Asqalani put him in the second level of his five-tier classification. Al-Hafiz ibn Hajar has also mentioned this second category in his work known as *al-Nukat ala Kitab Ibn al-Salah* (p. 638),<sup>135</sup> which is a critique of the *Muqaddima* of Ibn al-Salah. Ibn Hajar said:

الثانية: من أكثر الأئمة من إخراج حديثه إما لإمامته أو لكونه قليل التدليس في جنب ما روى من الحديث الكثير أو أنه كان لا يدلس إلا عن ثقة

<sup>134</sup> See my reply on this narration from *Malik al-Dar* to the two detractors here - <https://archive.org/download/TheBlazingStar/The%20Blazing%20Star.pdf>

<sup>135</sup> The edition edited by the well-known Salafi author – Dr. Rabi al-Madkhali.

Meaning: “Second category: The one who most of the Imams extracted his hadiths due to either his Imamate, or his being one who did little *tadlis* next to what was related from many hadith, or that he did not perform *tadlis* except from the trustworthy (narrators).”

Under this section in his *al-Nukat* (p. 639, no. 25) he mentioned Sufyan al-Thawri once again, and this judgement is something the two detractors ignored mentioning as it would have dismantled their thesis.

What the detractors failed to mention despite their giving reference to **al-Suyuti's** *Tadrib al Rawi*, was a quotation in the same work where a complete denial of Sufyan committing *tadlis* was recorded. Imam al-Suyuti mentioned in his *Tadrib al-Rawi* (1/265):

رَوَى الْبَيْهَقِيُّ فِي " الْمَدْخَلِ " ، عَنْ مُحَمَّدِ بْنِ رَافِعٍ ، قَالَ : قُدْتُ لِأَبِي عَامِرٍ : كَانَ الثَّوْرِيُّ يُدَلِّسُ؟ قَالَ : لَا ،

Meaning: “**Al-Bayhaqi related in *al-Madkhal* from Muhammad ibn Rafi, who said: 'I said to Abu Amir: Did al-Thawri used to commit *tadlis*?' He said: **No.**”**

Indeed, the narration from al-Bayhaqi is available in his *al-Madkhal ila Ilm al-Sunan* (1/260, no. 560) as fully edited, and printed by Shaykh Muhammad Awwama with an authentic chain of transmission. Shaykh Awwama also edited the *Tadrib al-Rawi*<sup>136</sup> (3/267) of Imam al-Suyuti in 5 volumes where he mentioned that

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<sup>136</sup> One may refer to a review of Shaykh Awwama's edition here - <https://www.darultahqiq.com/closer-look-shaykh-awwamahs-edition-tadrib-al-rawi-fi-sharh-taqrib-al-nawawi/>

Muhammad ibn Rafi is al-Qushayri,<sup>137</sup> and Abu Amir is al-Aqadi (d. 204 AH).<sup>138</sup> Abu Amir is a known student of Sufyan al-Thawri's.

This quote demonstrates that at least one student of al-Thawri's negated tadtis emanating from him. While others affirmed tadtis for al-Thawri this is to be interpreted as al-Bukhari mentioned that al-Thawri's tadtis are indeed rare.

The two detractors mentioned that Sufyan al-Thawri was mentioned to be a mudallis according to al-Nasa'i as mentioned by Ibn Hajar in his *Tabaqat al-Mudallisin*. They mentioned the following reference:

Nasa'i (Tabaqāt al-Mudallisīn (p.32 no.51)

The quote from ibn Hajar's named work has been provided a few paragraphs above. This does not mean that **al-Nasa'i** rejected all the mu'an'an narrations of Sufyan al-Thawri from those he narrated from using the expression – an (from). Here is an example about not raising the hands after the first Takbir of Salah:

Imam al-Nasa'i in his *Sunan* (2/195)<sup>139</sup> has a chapter heading entitled:

باب الرخصة في ترك ذلك

<sup>137</sup> See his background here - <http://hadith.islam-db.com/narrators/6964/%D9%85%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D8%B1%D8%A7%D9%81%D8%B9-%D8%A8%D9%86-%D8%B3%D8%A7%D8%A8%D9%88%D8%B1>

<sup>138</sup> He was a Hafiz of hadith and trustworthy and is also known as Abdul Malik ibn Amr al-Qaysi. See his background here - <http://hadith.islam-db.com/narrators/5231/%D8%B9%D8%A8%D8%AF-%D8%A7%D9%84%D9%85%D9%84%D9%83-%D8%A8%D9%86-%D8%B9%D9%85%D8%B1%D9%88>

<sup>139</sup> Also see 2/31:

1100 - أَخْبَرَنَا سُؤْيُودُ بْنُ نَصْرٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ سَافِيَانَ، عَنْ عَاصِمِ بْنِ كَلْبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَدَّقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يَرْفَعْ»

Which means: “**Chapter on the dispensation in abandoning that (meaning Raf’ul yadayn).**”

Then he mentioned the following narration from the Sahabi, Ibn Mas’ud (ra) to support his chapter heading via the route of Sufyan al-Thawri from (an) Asim ibn Kulayb:

649 – أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلَانَ الْهَرَوَزِيُّ قَالَ: حَدَّثَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كَلْبِ بْنِ كَلْبٍ، عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: «أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ؟ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً»

Ibn Mas’ud said: “**Shall I not pray with you the prayer of the Messenger of Allah (peace and blessings of Allah be upon him)? He prayed and raised his hands only once.**”

This is a clear proof that Imam al-Nasa’i accepted the authenticity of the Ibn Mas’ud narration and did not deem the chain of transmission to have any break in the chain between Sufyan and Asim, which means he did not consider it to be tadlis from Sufyan when he used the expression – an (from), when reporting from Asim ibn Kulayb.

The above narration has been authenticated by Salafi type editors like:

- 1) Ahmed Muhammad Shakir (d. 1958 CE) – who declared the Hadith of Ibn Mas’ud in his editing of *Jami al-Tirmidhi* (2/41, fn. 1) to be Sahih, and he also clarified that there is no hidden defect (Illa) in that narration. He also affirmed it to be Sahih in line with Ibn Hazm al-Zahiri (d. 456 AH) while editing his *al-Muhalla* (4/88, Masa’il no. 442).

2) Nasirud-Din al-Albani (d. 1999) – also declared the Hadith of Ibn Mas’ud to be Sahih in his tahqiq to *Mishkat al-Masabih* (1/254, no. 809, fn. 3). He also said the isnad is Sahih according to the conditions of Imam Muslim (the author of the Sahih) as well as mentioning it was declared to be Hasan (good) by Imam al-Tirmidhi (in his Jami).

3) Abdal Qadir al-Arna’ut (d. 2004) in his tahqiq to Imam ibn al-Athir’s *Jami al-Usul fi Ahadith al-Rasul* (5/301, no. 3383, fn. 1) declared the sanad to be Sahih.

4) Hussain Salim Asad al-Darani (d. 2021) in his tahqiq to *Musnad Abi Ya’la al-Mawsili* (3/220) said it is Sahih, and he also mentioned Ibn Hazm declaring it Sahih. He also said there is no Illa (hidden defect) in the hadith of Ibn Mas’ud (3/221).

5) Adil ibn Yusuf al-Azazi and Ahmad ibn Farid declared it Sahih in their editing of the Musnad of ibn Abi Shayba (1/219, no. 323) – and they also mentioned Ahmad Shakir’s view as mentioned above.

There are other examples in al-Nasa’i’s *al-Sunan al-Kubra*<sup>140</sup> where the chains of transmission involved Sufyan al-Thawri using the expression – an (from) from his teachers.

**The two detractors also mentioned another reference for Sufyan al-Thawri and tadlis:**

| Ṣalāḥ ud Dīn al-Laṭī<sup>141</sup> (*Jām’ e at-Taḥṣīl Fi Ahkām al-Marāsīl* (p.99)

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<sup>140</sup> See the following places (from the edition of Shaykh Shu’ayb al-Arna’ut): no’s: 511, 1464, 1527, 1720, 1863, 2384, 2595, 2812, 3010, 3084, 3216, 3267, 3610, 3612, 3755, 3907, 3956, 3957, 3973, 3986, 3998, 4002, 4028, 4048, 4056 and other places.

<sup>141</sup> They have transliterated the original Arabic name incorrectly. It being - العلاني



The actual quotation they referred to seems to be this from Hafiz al-Ala'i's *Jami al-Tahsil* (p. 86):

سفيان بن سعيد الثوري الإمام المشهور تقدم أنه يدلّس ولكن ليس بالكثير من ذلك

Meaning: “**Sufyan ibn Sa'eed al-Thawri, the well-known Imam, where tadlis was presented from him, but it was not much with regards to that.**”

**Hafiz Waliuddin al-Iraqi** has a similar statement in his *Tuhfatul Tahsil* (p. 130): “**Sufyan ibn Sa'eed al-Thawri, the well-known Imam who had tadlis, but not a lot.**”

Al-Ala'i clarified further in his *Jami al-Tahsil* (pp. 97-98)

والصحيح الذي عليه جمهور أئمة الحديث والفقهاء والأصول الاحتجاج بما رواه المدلس الثقة مما صرح فيه بالسماع، دون ما رواه بلفظ محتمل، لأن جماعة من الأئمة الكبار دلّسوا، وقد اتفق الناس على الاحتجاج بهم ولم يقدر التدلّيس فيهم كقتادة، والأعمش، والسفيانيين **الثوري**، وابن عيينة، وهشيم بن بشير

Meaning: “It is correct (Sahih) that the majority of the Imams of Hadith, Jurisprudence (fiqh) and Usul (fundamentals) made use of as a proof that which was related by the trustworthy mudallis when he clarified hearing (from his teacher), excluding to what he narrates with ambiguous wording, **for a group from the major Imams committed tadlis, and the people (of Hadith) have agreed on the use of them as a proof and did not censure their tadlis.** From them are Qatada, al-A'mash, the two Sufyans: **al-Thawri** and ibn Uyayna, Hushaym ibn Bashir.”

Let us examine the position of **Imam Muhammad ibn Idris al-Shafi'i** (d. 204 AH) as he placed a stringent requirement when coming across those known for tadlis. In his well-known work known as *al-Risala* (pp. 378-380), he mentioned the following points:

ولم نَعْرِفْ بالتدليس بِلَدُنَا، فيمن مضى ولا مَنْ [ص:379] أَدْرَكْنَا مِنْ أَصْحَابِنَا، إِلَّا حَدِيثًا فَإِنْ مِنْهُمْ مَنْ قَبَلَهُ  
عَنْ مَنْ لَوْ تَرَكَه عَابَهُ كَانَ خَيْرًا لَهُ.

وكان قول الرجل: (سمعتُ فلاناً يقول سمعت فلاناً) وقوله: (حدثني فلان عن فلان) : سواءٌ عندهم، لا يحدثُ  
واحدٌ منهم عن من لَقِيَ إِلَّا مَا سَمِعَ مِنْهُ مِنْ عَنَاهُ بِهَذِهِ الطَّرِيقِ، قَبَلْنَا مِنْهُ: (حدثني فلان عن فلان) .

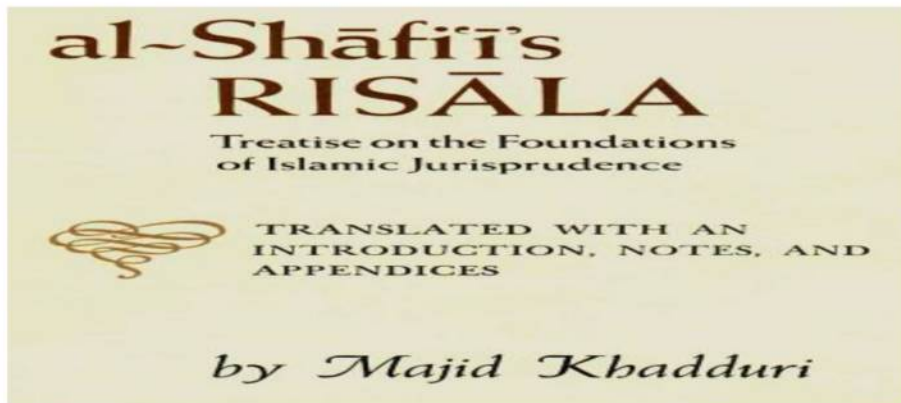
وَمَنْ عَرَفْنَاهُ دَلَّسَ مَرَّةً فَقَدْ أَبَانَ لَنَا عَوْرَتَهُ فِي رِوَايَتِهِ.

وليسَتْ تلك العورةُ بالكذبِ فَتَرُدُّ بِهَا حَدِيثَهُ، وَلَا النَّصِيحَةَ فِي الصِّدْقِ، فَتَقْبَلُ مِنْهُ مَا قَبَلْنَا مِنْ أَهْلِ النَّصِيحَةِ  
فِي الصِّدْقِ.

[ص:380] فقلنا: لا نقبل من مُدَلِّسٍ حديثاً حتى يقولَ فيه: (حدثني) أو (سمعتُ) .

The above work has been translated into English by two translators in two different editions. The first translation was by Majid Khadduri and the second was translated by Joseph E. Lowry. Let us mention the English translation of the above Arabic quotation from the two editions:

1<sup>st</sup> translation:



Quote from pp. 243-244:

Tadlis has neither been practiced in our lands by our predecessors in the past nor by our followers whom we have known until recently, for some have taken it over from people who practised it and who would have been better off if they had left them alone [to indulge] in it.

§ 378

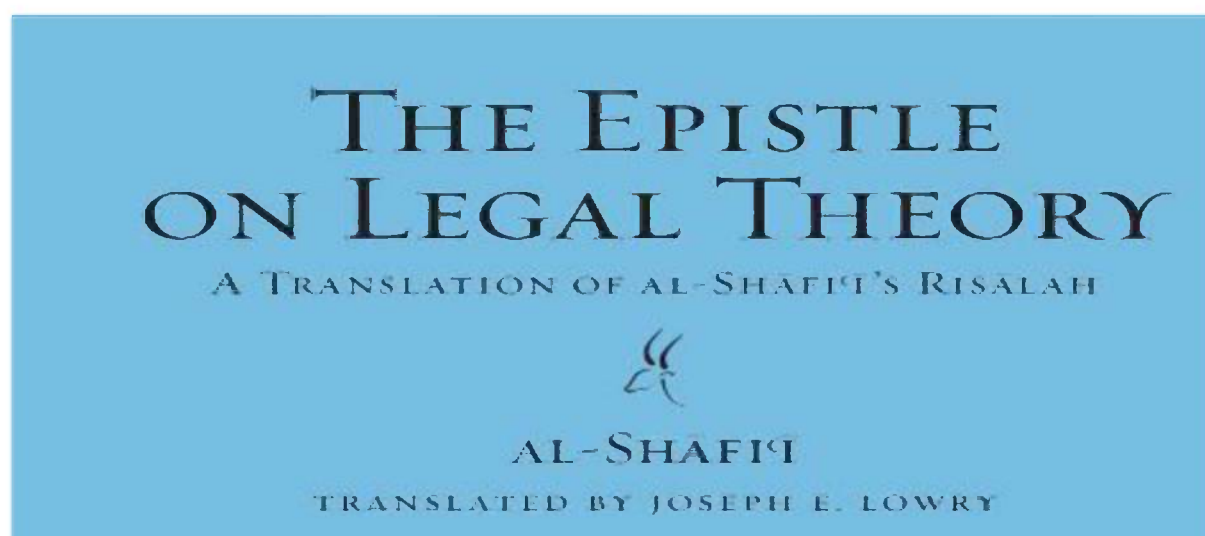
It is the same to them whether a man says: "I heard so-and-so say 'I heard so-and-so,'" or whether he says: "So-and-so

related from so-and-so"; they only narrate what they have heard from others whom they have met from those whom we know who [operate in] this fashion. We accept the form: "So-and-so related to me from so-and-so," if he is not an interpolater.\*

He whom we have known to interpolate on one occasion has exposed to us his fault in his transmission. This fault constitutes neither falsehood, which would cause us to reject his tradition, nor a real truth. Hence we accept from him that which we accept from those who speak the real truth. So [our position is] that we do not accept a tradition from an interpolater unless he says in it: "He related to me" or "I heard."

The translation mentioned the word interpolate and interpolater. This refers to tadlis and the one who does it (mudallis).

The 2<sup>nd</sup> translation:



Quote from p. 231:

**In regard to concealing defects** in the transmission of a hadith-report, we know of only one instance in our country among those who went before and those of our associates whom we met before they died. Some of them accepted such a report from someone in regard to whom, had they left it with him, it would have been better for them.

457

When someone says, “I heard So-and-so say, ‘I heard So-and-so,’” and when he says “So-and-so transmitted to me from So-and-so,” that means the same for them. They only ever transmit what they have actually heard from the transmitters they have met when they identify them in this manner, and consequently we accept “So-and-so transmitted to me from So-and-so.”

458

Anyone we come to know as having **once concealed defects in transmission** has revealed his weak spot to us in his narrations. Neither is that weak spot a lie, such that we reject all of his hadith-reports because of it, nor is it sincere advice given truly, such that we accept from him what we accept from those who truly give sincere advice. We do not accept a hadith-report from anyone who falsifies transmission unless he says “he transmitted to me” or “I heard.”

End of quotes.

The question now is if Imam al-Shafi'i has transmitted the mu'an'an narrations of Sufyan al-Thawri, and not highlighted any tadlis from Sufyan al-Thawri in such transmitted chains of transmission. The answer is that he has, and nor has he rejected such an'ana transmissions from Sufyan al-Thawri. Here are some

examples from the *Kitab al-Umm* of Imam al-Shafi' as transmitted from him by his disciple, al-Rabi ibn Sulayman al-Muradi:

1/121:

[بَابُ مَا يَدْخُلُ بِهِ فِي الصَّلَاةِ مِنَ التَّكْبِيرِ]

أَخْبَرَنَا الرَّبِيعُ قَالَ أَخْبَرَنَا الشَّافِعِيُّ قَالَ أَخْبَرَنَا سَعِيدُ بْنُ سَالِمٍ عَنْ سُفْيَانَ بْنِ سَعِيدِ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنْفِيَّةِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «مِفْتَاحُ الصَّلَاةِ الْوُضُوءُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ»

2/127:

[بَابُ الْإِسْتِسْلَافِ لِلْحَجِّ]

أَخْبَرَنَا الرَّبِيعُ قَالَ أَخْبَرَنَا الشَّافِعِيُّ قَالَ أَخْبَرَنَا سَعِيدُ بْنُ سَالِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى صَاحِبِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ سَأَلْتُهُ عَنْ الرَّجُلِ لَمْ يَحْجَّ أَيَسْتَقْرِضُ لِلْحَجِّ؟ قَالَ: لَا»

7/173:

[أَبْوَابُ الصَّلَاةِ]

(قَالَ الشَّافِعِيُّ) : - رَحِمَهُ اللَّهُ تَعَالَى - : أَخْبَرَنَا سَعِيدُ بْنُ سَالِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ ابْنِ الْحَنْفِيَّةِ أَنَّ عَلِيًّا - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «مِفْتَاحُ الصَّلَاةِ الْوُضُوءُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ»

Imam Abu Yusuf Ya'qub ibn Sufyan al Fasawi (d. 277 AH) mentioned the following in his *al-Ma'rifah wal-Tārīkh* (2/633):

أَجْمَعَ أَصْحَابُنَا أَنَّ أَبَا نُعَيْمٍ غَايَةٌ فِي الْإِتْقَانِ وَالْحِفْظِ وَأَنَّهُ حُجَّةٌ ، وَكَذَلِكَ كَانَ سُفْيَانُ الثَّوْرِيُّ فِي زَمَانِهِ . وَأَبُو إِسْحَاقَ رَجُلٌ مِنَ التَّابِعِينَ وَهُوَ مِمَّنْ يَعْتَمِدُ عَلَيْهِ النَّاسُ فِي الْحَدِيثِ هُوَ وَالْأَعْمَشُ إِلَّا أَكْثَرًا وَسُفْيَانُ يُدَلِّسُونَ ،

والتدليس من قديم.

Meaning:

“Our companions agree unanimously that Abu Nu’aym was utmost in proficiency and in preservation (hifz of Hadith), and he was an authoritative proof (Hujja). Likewise, Sufyan al-Thawri was in his time. Abu Ishaq was a man from the successors (tabi’in) and he is one that the people depended upon in Hadith. He with al-A’mash, **except that they, and Sufyan, would commit tadtis, and their tadtis is from old times (qadim).**”

This quote from al-Fasawi mentioned those who committed tadtis, but it does not mean that he was rejecting all of their mu’an’an narrations. The last line mentioned that Sufyan’s apparent tadtis was from old times (qadim), and it indicates that he did not do it in later times. If that is the implication of al-Fasawi’s words then Rawh ibn Salah was a narrator who took from Sufyan in his latter days, as it has already been discussed that Rawh would have been relatively young when narrating from Sufyan who died in 161AH, while Rawh died in 233AH.

This becomes clear from al-Fasawi’s ruling a few pages later on which mentioned what to do with the tadtis of Sufyan al-Thawri, and others in the same *al-Ma’rifah wal-Tārīkh* (2/637):

وَحَدِيثُ سُفْيَانَ وَأَبِي إِسْحَاقَ وَالْأَعْمَشِ مَا لَمْ يُعْلَمْ أَنَّهُ مُدَلِّسٌ يَقُومُ مَقَامَ الْحُجَّةِ .

Meaning: “The Hadīth of **Sufyan**, Abū Ishāq and al-A’mash can be used as a place for authoritative proof (Hujja) so long as no tadtis is known of therein.”

No early scholar of Hadith has mentioned that Sufyan al-Thawri committed tadrīs when reporting the Fatima bint Asad (ra) narration from Asim al-Ahwal, and thus, the above ruling from al-Fasawi is applicable to accept the mu'an'an narration of Sufyan al-Thawri relating from Asim al-Ahwal, as found in al-Tabarani's sanad presented at the beginning of this section.

Al-Hafiz ibn Hajar al-Asqalani has also placed al-A'mash al-Kufi in the 2<sup>nd</sup> category of mudallisun in his *Tabaqat al-Mudallisun*. By now we know that he also placed Sufyan al-Thawri in the same second category too. It is worth clarifying for the benefit of the reader how al-A'mash and his tadrīs was acceptable to some of the early Hadith masters. The following are some points from my 2014 reply to their weakening of the Malik al-Dar narration that was mentioned above.

It was said previously that al-A'mash did not generally commit Tadrīs from his prominent teachers that he narrated a lot from, like Abu Salih al-Samman. This is what al-Dhahabi mentioned about him in his *Mizan al-I'tidal* (no. 3517):

قلت : وهو يدلّس ، وربما دلّس عن ضعيف ، ولا يدري به ، فمتى قال حدثنا فلا كلام ، ومتى قال " عن "

تطرق إلى احتمال التدرّيس إلا في شيوخ له أكثر عنهم : كإبراهيم ، وابن أبي وائل ، وأبي صالح السمان ،

فإن روايته عن هذا الصنف محمولة على الاتصال

“I say, ‘He would make tadrīs, and maybe he concealed someone who was weak and not known, and thus when he said, ‘related to us’ (haddathana), there was no speech (kalam), and when he said, ‘on the authority of’ (‘an’) the possibility of tadrīs reaches it, **except in the case of Shaykhs of his whom he narrated a great deal from, such as Ibrāhīm, Ibn Abī Wā'il and Abu Salih al-Samman, for indeed his narrating from this category is understood to be connected (al-ittisal).**”

To conclusively exemplify this point further it has been mentioned earlier that two earlier authorities on hadith would be brought forward as witnesses, namely, Imams, [Ahmed ibn Hanbal \(d. 241 AH\)](#) and [Ya'qub ibn Sufyan al-Fasawi \(d. 277 AH\)](#).

To highlight what is precisely being meant here, it is worth showing what one from the same sect as these detractors has mentioned, namely, the findings of [Dr. Khalid al-Durays](#).<sup>142</sup> He mentioned the various opinions on the issue of accepting or rejecting the mu'an'an narrations of al-A'mash and what is most pertinent is to quote what the detractors left out due to their imprecise research on this matter; viz, the views of Ibn Hanbal and al-Fasawi.

Al-Durays said:

ومن ذهب المذهب الأول : وهو أن عننته تحمل على الاتصال حتى يثبت عدمه في حديث بعينه الإمام

أحمد بن حنبل<sup>143</sup>

This means that the first school of thought is of those who considered the an'ana narrations of al-A'mash to be actually fully connected unless it is shown to be otherwise, and this is the position of Imam Ahmed ibn Hanbal.

To prove this point further, al-Durays mentioned a narration from the questions of Imam Abu Dawud al-Sijistani to Imam Ahmed ibn Hanbal. This work is known as *Su'alat Abi Dawud lil Imam Ahmed*.<sup>144</sup> The narration from the latter work being as follows in blue:

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<sup>142</sup> See here - <https://thearchive.me/tg/Dralderes/-I9avNP0aG>

<sup>143</sup> Meaning: “Among those who held the first school of thought (madhhab) - which is that the 'an'ana (a hadith narrated with the phrase "on the authority of") of a mudallis is assumed to be connected (muttasil) unless it is proven to be disconnected (munqati') in a specific hadith – is (the view of) Imam Ahmad ibn Hanbal.”

<sup>144</sup> See no. 138 of this *Su'alat*



سمعت أحمد سئل عن الرجل يعرف بالتدليس يحتج فيما لم يقل فيه سمعت ؟ قال : لا أدري

فقلت : الأعمش متى تصاد له الألفاظ

قال : يضيق هذا ، أي أنك تحتج به

The above translates to the following in English from the questions of Abu Dawud to Ahmed ibn Hanbal:

*“I heard Ahmed being asked about the man who was known for tadtis, using as a proof that which he has not said ‘I heard’ (sami’tu) regarding. He said, ‘I don’t know.’*

*So, I said, ‘Al-A’mash, when the expressions are brought to him.’*

*He said, ‘This is difficult, i.e. you use them as a proof.’*

Al-Durays commented on the above statement by saying:

وقوله " يضيق هذا " يعني صعوبة ذلك على الناقد ، وفي هذا دلالة على أن الإمام أحمد يحتج بمعن الأعمش ما

لم يعلم أنه دلس في حديث بعينه كما فهم تلميذه أبو داود ، ومعنى تصاد له الألفاظ أي يتحقق من تصريجه

بالسمع والتحديث

Translation:

*“His statement: ‘This is difficult’ means the difficulty therein for the critic (naqid).*

*This also shows that Imam Ahmed used the mu’an’an of Al-A’mash as a proof as long*

*as he wasn’t aware that he was guilty of tadtis with regards to the Hadīth itself, as*

*was understood by his student Abū Dāwūd. The meaning of ‘when the expressions*

*are brought to him’ means that it is ascertained by him clearly declaring that he*

*heard it and reported it.”*

The second evidence quoted by al-Durays to permit the usage of the mu'an'an narrations of al-A'mash was the statement of Ya'qub ibn Sufyan al-Fasawi. He said before quoting from *al-Ma'rifa wal Ta'rikh* of al-Fasawi:

**“This is also the opinion of Ya'qūb bin Sufyān Al-Fasawī, for he stated in his book, *Al-Ma'rifa wa al-Tarīkh*” –**

وحديث سفيان وأبي إسحاق والأعمش ما لم يعلم أنه مدلس يقوم مقام الحجة

“The Hadīth of **Sufyan**, Abū Ishāq and al-A'mash can be used as a place for authoritative proof (Hujja) so long as no tadlis is known of therein.”

To sum up, these two quotes from the early hadith masters, Ibn Hanbal and al-Fasawi, are an unequivocal verification for what has been affirmed earlier, and now finally ascertained to accept the mu'an'an narrations of al-A'mash in every instance, unless it is shown conclusively by quoting early scholars of Hadith that he committed specific examples of tadlis while narrating certain specific narrations.

Finally, there is one more quote that indicates strongly why the narrations of al-A'mash and others of his rank are acceptable unless shown to contain tadlis by naming a recognised earlier Hafiz of Hadith. The prominent expert on Hadith terminology in the fifth Islamic century in Iraq was **al-Khatib al-Baghdadi** (d. 463 AH), and he has mentioned an exemplary principle from **Imam Abdullah ibn al-Zubayr al-Humaydi** (d. 219 AH) in his *al-Kifaya fi ma'rifa usul ilm al-riwaya*<sup>145</sup> as follows:

- أَخْبَرَنَا أَبُو نُعَيْمٍ الْحَافِظُ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ مُوسَى، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ الْحَمَيْدِيُّ: وَإِنْ كَانَ رَجُلٌ مَعْرُوفًا بِصُحْبَةِ رَجُلٍ وَالسَّمَاعِ مِنْهُ، مِثْلُ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ

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<sup>145</sup> See 2/409, no. 1190, 1<sup>st</sup> edn, 2003 CE, printed by Darul Huda and edited by Abu Ishaq al-Dimyati

وَهشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ وَعَمْرُو بْنُ دِينَارٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، وَمَنْ كَانَ مِثْلَ هَؤُلَاءِ فِي ثِقَتِهِمْ، مِمَّنْ يَكُونُ  
 الْعَالِبُ عَلَيْهِ السَّمَاعُ مِمَّنْ حَدَّثَ عَنْهُ، فَأُذِرَكَ عَلَيْهِ أَنَّهُ أَدْخَلَ بَيْنَهُ وَبَيْنَ مَنْ حَدَّثَ رَجُلًا غَيْرَ مُسَمًّى، أَوْ  
 أَسْقَطَهُ، تُرِكَ ذَلِكَ الْحَدِيثُ الَّذِي أُذِرَكَ عَلَيْهِ فِيهِ أَنَّهُ لَمْ يَسْمَعْهُ، وَلَمْ يَصُدُّرْهُ ذَلِكَ فِي غَيْرِهِ، حَتَّى يُذِرَكَ عَلَيْهِ فِيهِ  
 مِثْلُ مَا أُذِرَكَ عَلَيْهِ فِي هَذَا، فَيَكُونُ مِثْلَ الْمَقْطُوعِ

Translation:

Abū Nu‘aym Al-Ḥāfiẓ has informed us by saying, ‘Muhammad ibn Ahmed ibn Al-Ḥasan has related to us, and he said, “Bishr ibn Musa has related to us, and he said, ‘Abdullah ibn Al-Zubayr Al-Ḥumaydī<sup>146</sup> said, “If a man is known to have kept the company of another man and to have heard from him, such as Ibn Jurayj from ‘Atā’, Hishām ibn ‘Urwa from his father, ‘Amr ibn Dīnār from ‘Ubayd ibn ‘Umayr, and whoever was as trustworthy as these people from those who generally heard from those whom they related from and then it was realised that he had inserted an unnamed man between himself and whoever he related from, or he had omitted him altogether, then that hadith which has been discovered to have not been heard from that individual is abandoned, but that does not harm him with regards to other hadith until a similar thing is discovered with regards to another hadith, and thus it is like that which is *maqṭū*.<sup>147</sup>

Thus, it is well known that al-A‘mash narrated literally hundreds of narrations from Abu Salih al-Samman, and if he was not shown to have committed *tadlis* from Abu Salih, while relaying the narration from Malik al-Dar, then it should be considered as direct hearing.

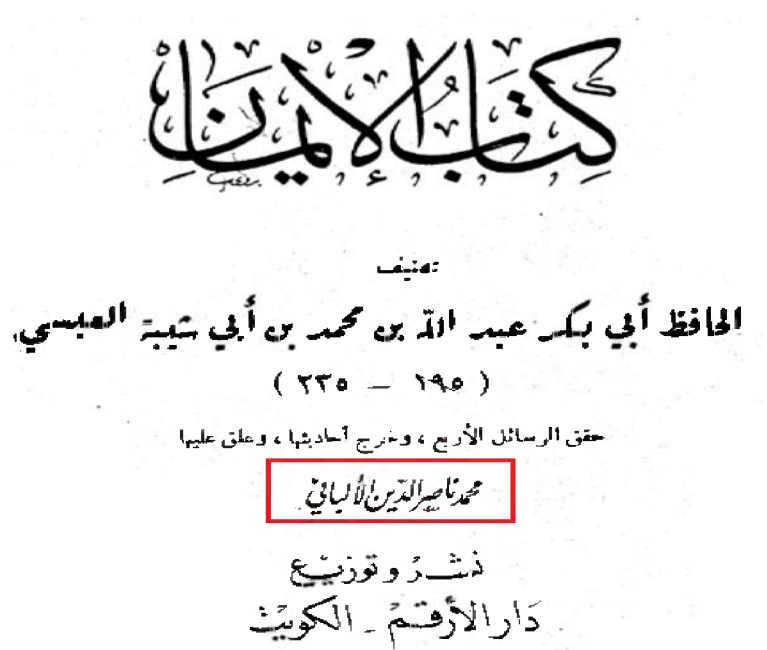
<sup>146</sup> The sanad back to al-Humaydi was declared Sahih by the editor, Abu Ishaq al-Dimyati in footnote no. 1190.

Note, al-Humaydi is one of al-Bukhari’s teachers and the first narration in Sahih al-Bukhari is via al-Humaydi.

<sup>147</sup> I.e. a statement or action that goes back to a Follower but not a Companion or the Prophet, may Allah bless him and grant him peace.

In concluding this section, it is thus acceptable that the transmission of the Fatima bint Asad (ra) narration by Sufyan al-Thawri using an'ana terminology from Asim al-Ahwal, is deemed to be a fully connected (muttasil) transmission, and no evidence exists of any type of tadlis being committed by Sufyan when relaying this chain of transmission from Asim al-Ahwal onto Rawh ibn Salah. Let us demonstrate how the leading authority of the two detractors, namely, Muhammad Nasirud-Din al-Albani (d. 1999) himself authenticated a chain via the route of Sufyan al-Thawri relating with an-ana from Asim al-Ahwal.

Al-Albani edited the *Kitab al-Iman* of Imam Abu Bakr ibn Abi Shayba as the following image shows:



On p. 33, no. 99 there is the following narration:

99. Yahyā ibn Ādam informed us, from **Sufyān, from ‘Āsim** who said: We said to Talq ibn Habīb: “Describe taqwā for us.” So, he said: “Taqwā is: acts of obedience to Allāh and hoping for the Mercy of Allāh, upon light from Allāh. And Taqwā is: Leaving acts of disobedience to Allāh and fearing Allāh, upon light from Allāh.”

Scan of that page with al-Albani's assessment in the footnote:

٩٨ - حدثنا وكيع عن سفيان عن منصور عن إبراهيم قال :  
« كفى عن يشاك في أمر الحجاج لحاء الله » .

٩٩ - أخبرنا يحيى بن آدم عن سفيان عن عاصم قال : قلنا لطلق  
ابن حبيب : صف لنا التقوى ، فقال :  
« التقوى عمل بطاعة الله ، رجاء رحمة الله (٩٣) ، على نور من الله ،  
والتقوى ترك معصية الله ، عفاة الله ، على نور من الله » .

١٠٠ - أخبرنا وكيع عن عبد الملك بن أبي بشير عن عبد الله بن  
مسعود (٩٣) عن ابن عباس قال : قال رسول الله صلى الله عليه وسلم :  
« ما هو مؤمن من بات شيمة وجاره ملاوٍ إلى جاتيه » .

١٠١ - أخبرنا فضيل بن عياض عن الأعمش عن خيشمة عن عبد الله  
ابن عمرو قال :  
« يأتي على الناس زمان ، يجتمعون ويمشون في الساجد ، وليس فيهم  
مؤمن » . (٩٤)

(٩٣) الأصل « ورجاء » والتصويب من « المصنف » .

وهذا الأثر صحيح السند إلى طلق بن حبيب وهو تابعي عابد .

(٩٣) الأصل « ابن سوار » وفي « المصنف » : « عبدالله مسور » ؛ والتصويب  
من « الأدب المفرد » وغيره ، والحديث صحيح بتواضعه ، وقد سقطا في « سلسلة  
الأحاديث الصحيحة » ( ١٤٨ ) .

(٩٤) إسناد موقوف صحيح على شرط الشيخين ، وأخرجه الحاكم (٤/٤٤٣) .  
من طريق سفيان عن الأعمش به ، ومنححه كما ذكرنا ، وواقعه الذهبي .

٣-٢

٣٣

Al-Albani mentioned under footnote no. 92: “*This report has a Sahih chain of transmission towards Talq ibn Habib, and he is the worshipping successor (Tabi'i abid).*”

An admirer of al-Albani's by the name of Abu Abdullah al-Dani ibn Munir Aal Zahawi compiled a work where he attempted to mention only authentic reports

from the Sahaba and Tabi'in. This work was entitled: *Silsila al-Athar al-Sahihah aw al-Sahih al-Musnad min aqwal al-Sahaba wa'l Tabi'in*. Within this work he mentioned the above narration with other Hadith based references with similar wordings as follows:

2/194, no. 520:

عن بكر بن عبد الله، قال: لما كانت فتنة ابن الأشعث قال طاقُ بنُ حبيب: "إذا وقعتِ الفتنةُ فادفعوها بالتقوى".

قالوا: وما التقوى؟

قال: "أَنْ تَعْمَلَ بِطَاعَةِ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ، تَرْجُو ثَوَابَ اللَّهِ، وَأَنْ تَتْرَكَ مَعْصِيَةَ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ، تَخَافُ عِقَابَ اللَّهِ".

صحيح. أخرجه ابن المبارك في "الزهد" (1343)، وابن أبي شيبة في "مصنفه" (11/ 23 و 13/ 488) أو (6/ 163 - 164 / رقم: 20347) و (7/ 190 / رقم: 35150 - العلمية)، وفي "الإيمان" (99)، وهناد في "الزهد" (522)<sup>148</sup>، وأبو نعيم في "حلمة الأولياء" (3/ 64).

من طريق: سفيان الثوري، عن عاصم الأحول، عن بكر بن عبد الله المزني به.

غير أن ابن أبي شيبة لم يذكر بكر بن عبد الله.

قال الشيخ الألباني -رحمه الله- في تحقيقه على كتاب "الإيمان" لابن أبي شيبة (ص 39 / رقم: 99): "وهذا

الأثر صحيح السند إلى طاق بن حبيب، وهو تابعي عابد".

<sup>148</sup> Kutab al-Zuhd of Hannad:

522 - حَدَّثَنَا قَبِيصَةُ، عَنْ سَفْيَانَ، عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: لَقِيَ بَكْرُ بْنُ عَبْدِ اللَّهِ طَاقُ بْنُ حَبِيبٍ، فَقَالَ: صِفْ، لَنَا شَيْئًا مِنَ التَّقْوَى يَسِيرًا نَحْفَظُهُ قَالَ [ص: 297]: «اعْمَلْ بِطَاعَةِ اللَّهِ عَلَى نُورٍ مِنَ اللَّهِ تَرْجُو ثَوَابَ اللَّهِ؛ فَالتَّقْوَى تَرْكُ مَعْصِيَةِ اللَّهِ عَلَى نُورِ اللَّهِ مَخَافَةُ عِقَابِ اللَّهِ»

The underlined portion mentioned that the Sufyan and Asim in the above chain from the *Kitab al-Iman* of Ibn Abi Shayba is with regard to Sufyan al-Thawri, relating from Asim al-Ahwal, as well as mentioning how al-Albani authenticated the sanad in the named work by Ibn Abi Shayba. In the *Kitab al-Zuhd* of Hannad the sanad actually mentioned Asim being Asim al-Ahwal (see the footnote below). This is a proof that al-Albani did not mention or accept any alleged tadlis from Sufyan al-Thawri relating from Asim al-Ahwal, unlike the two detractors.

The two detractors made a final and desperate attempt in trying to reject the narration of Fatima bint Asad (ra) on p. 36-37 by stating:

5. Matters of belief are not accepted if they are lone reports according to the principles of the detractors. The Ḥanafī madhab, the Ash‘arī’s and Maturidī’s. There is no other option but to accept that this report is a single lone narration of Rawhū bin Ṣalāḥ based on the clarifications and elucidations of the scholars of Ḥadīth from the likes of Imām al-Ṭabarānī, Ḥāfiẓ Abū Nu‘aym and Ḥāfiẓ Nūr al-Dīn al-Haythamī.

The principle of the detractors whether Ḥanafī, Ash‘arī or Matūridī is that lone reports ie Khabar al-Aḥād are not accepted<sup>149</sup> in matters of creed and Imān because for them matters of belief must be based on certainty and therefore issues that are in relation to belief and disbelief cannot be established by Aḥād or single lone reports. One can refer to *Usūl Sarkhasī* (p.116), *Fawātih al-Rahmūt* (2:136) and other general book on Ḥanafī ‘Usūl.

The antagonists present this report as an evidence for Tawassul and since it is related to matters of belief and Imān, it is imperative that it must be mutawatir and not Khabr al-Aḥād in order for them to accept it.

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<sup>149</sup> This spelling error is by the detractors.

**Reply:**

Indeed, the narration was mentioned as an evidence for Tawassul by various scholars be they from the four Sunni Madhhabs of fiqh, and creedal schools like the Ash'ari's and Maturidi's. The actual performance of Tawassul is a jurisprudential (fiqhi) matter, and the detractors failed to quote any major authority from the centuries of the past where they stated what the two detractors claimed, which is that the ahad (line report) narrations linked to Tawassul if proven to be authentic are matters of belief and Iman specifically, and thus cannot be utilised due to not being Mutawatir (mass transmitted).

All of the narrations used by those scholars who permitted Tawassul via the status of the Prophet ﷺ are ahad, and so the detractors should have quoted what Ashari and Maturidi scholars said about the ahad narrations pertaining to Tawassul specifically. Since they failed to do this their claims are unacceptable and precluded. If Tawassul is from the matters of creed and Iman as they suggested, then they should quote the Salafus Salihin they claim to adhere to saying this unequivocally. Earlier on Imam Ahmed ibn Hanbal and the Salafi admired Yemeni scholar known as Shaykh Muhammad al-Shawkani were quoted allowing such forms of Tawassul.



## Shaykh Muhammad al-Hamid on what is Tawassul

Here is a ruling from one of the late Hanafi Muftis of Syria from the last Islamic century on what Tawassul entails and its implications as quoted in *The Reliance of the Traveller: The Classic Manual of Islamic Sacred Law 'Umdat al-Salik* by Ahmad ibn Naqib al-Misri (d. 769/1368):

Shaykh Muhammad al-Hamid<sup>150</sup> said in his *Rudud 'ala abatil wa rasa'il* (2/39)<sup>151</sup>:

“As for calling upon (nida') the righteous (when they are physically absent, as in the words 'O Muhammad' in the above hadiths<sup>152</sup>), tawassul to Allah Most High

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<sup>150</sup> His biography was mentioned in the appendices to *The Reliance of the Traveller* (pp. 1076-77 see next footnote) as follows: Muhammad Hamid (w8.1) is Muhammad ibn Mahmud al-Hamid, a prominent Hanafi scholar of the present century who was born in Hama, Syria, in 1328/1910. Orphaned while young, his brother the poet Badr ad-Din al-Hamid sent him after primary school to the Dar al-'Ulum Islamic Secondary School, and then to Aleppo, where he enrolled in the Khusrawiyya School of Islamic Law, run at the time by a number of leading Hanafis such as Sheikh Ahmad Zarqa, Sheikh Ahmad al-Kurdi the Hanafi mufti of Aleppo, and others. Upon finishing, he returned to Hama and then travelled to Egypt where he attended al-Azhar, receiving a number of higher degrees in Sacred Law, specializing in judicial studies and taking a certification for the Islamic judgeship, though when he came home he preferred instead to teach and lead the Friday prayer at the Sultan Mosque, and to continue his education under the sheikhs of Hama of his time, including Muhammad Sa'id al-Jabi, Muhammad Tawfiq al-Sabbagh, and the mufti of Hama Muhammad Sa'id Na'sani. He also took the Sufi path from Sheikh Muhammad Abu al-Nasir al-Naqshbandi of Homs. He wrote a number of books and treatises on tenets of faith, Koranic exegesis, Sacred Law, and formal legal opinion, of which the best known is the two-volume *Rudud 'ala abatil wa rasa'il al-Shaykh Muhammad ai-Hamid* [Rebuttals of falsehoods, and the letters of Sheikh Muhammad Hamid], comprising letters, articles, and answers to questions on Sacred Law sent to him from all parts of the Arab and Islamic world. When he died in 1389/1969, all of Hama joined his funeral procession, and his passing was mourned in Damascus and other cities by public figures and religious scholars alike (*Shuruh Risala al-Shaykh Arslan* (y51), 286-87).

<sup>151</sup> Quoted in *The Reliance of the Traveller: The Classic Manual of Islamic Sacred Law 'Umdat al-Salik* by Ahmad ibn Naqib al-Misri (d. 769/1368) in Arabic with Facing English Text, Commentary, and Appendices, Edited and Translated by Nuh Ha Mim Keller, Amana publications, Maryland, USA, 1997 CE, see pp. 939-940.

<sup>152</sup> This refers to the Hadith of the blind man and the Hadith of the man in need. It was quoted in the *Reliance of the Traveller* as follows:

### THE HADITH OF THE BLIND MAN

Tirmidhi relates, through his chain of narrators from 'Uthman ibn Hunayf, that a blind man came to the Prophet (Allah bless him and give him peace) and said, “I've been afflicted in my eyesight, so please pray to Allah for me.” The Prophet (Allah bless him and grant him peace) said: “Go make ablution (wudu), perform two rak'as of prayer, and then say:

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**“Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your intercession with my Lord for the return of my eyesight [and in another version: “for my need, that it may be fulfilled. O Allah, grant him intercession for me”].”**

The Prophet (Allah bless him and give him peace) added, “And if there is some need, do the same.”

Scholars of Sacred Law infer from this hadith the recommended character of the “prayer of need,” in which someone in need of something from Allah Most High performs such a prayer and then turns to Allah with this supplication together with other suitable supplications, traditional or otherwise, according to the need and how the person feels. The express content of the hadith proves the legal validity of “tawassul” through a living person (as the Prophet – peace be upon him – was alive at that time). It implicitly proves the validity of tawassul through a deceased one as well, since tawassul through a living or dead person is not through a physical body or through or through a life or death, but rather through the positive meaning (ma’na tayyib) attached to the person in both life and death. The body is but the vehicle that carries that significance, which requires that the person be respected whether dead or alive; for the words “O Muhammad” are an address to someone physically absent – in which state the living and dead are alike – an address to the meaning, dear to Allah, that is connected with his spirit, a meaning that is the ground of “tawassul,” be it through a living or dead person.

### **THE HADITH OF THE MAN IN NEED**

Moreover, Tabarani, in his “al-Mu’jam al Saghir,” reports a hadith from ‘Uthman ibn Hunayf that a man repeatedly visited Uthman ibn Affan (Allah be pleased with him) concerning something he needed, but Uthman paid no attention to him or his need. The man met Ibn Hunayf and complained to him about the matter – this being after the death (wisal) of the Prophet (Allah bless him and give him peace) and after the caliphates of Abu Bakr and Umar – so Uthman ibn Hunayf, who was one of the Companions who collected hadiths and was learned in the religion of Allah, said: “Go to the place of ablution and perform ablution (wudu), then come to the mosque, perform two rak’as of prayer therein, and say:

**‘O Allah, I ask You and turn to You through our Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I turn through you to my Lord, that He may fulfill my need,’** and mention your need. Then come so that I can go with you [to the caliph Uthman].” So, the man left and did as he had been told, then went to the door of Uthman ibn Affan (Allah be pleased with him), and the doorman came, took him by the hand, brought him to Uthman ibn Affan, and seated him next to him on a cushion. ‘Uthman asked, “What do you need?” and the man mentioned what he wanted, and Uthman accomplished it for him, then he said, “I hadn’t remembered your need until just now,” adding, “Whenever you need something, just mention it.” Then, the man departed, met Uthman ibn Hunayf, and said to him, “May Allah reward you! He didn’t see to my need or pay any attention to me until you spoke with him.” Uthman ibn Hunayf replied, “By Allah, I didn’t speak to him, but I have seen a blind man come to the Messenger of Allah (Allah bless him and give him peace) and complain to him of the loss of his eyesight. The Prophet (Allah bless him and give him peace) said, “Can you not bear it?” and the man replied, ‘O Messenger of Allah, I do not have anyone to lead me around, and it is a great hardship for me.’ The Prophet (Allah bless him and grant him peace) told him, ‘Go to the place of ablution and perform ablution (wudu), then pray two rak’as of prayer and make the supplications.’” Ibn Hunayf went on, “By Allah, we didn’t part company or speak long before the man returned to us as if nothing had ever been wrong with him.”

This is an explicit, unequivocal text from a prophetic Companion proving the legal validity of tawassul through the dead. The account has been classified as rigorously authenticated (SAHIH) by Baihaqi, Mundhiri, and Haythami.

### **AUTHENTICITY OF THE HADITH OF THE BLIND MAN**

Tirmidhi has stated that the hadith of the blind man is “a hadith that is well or rigorously authenticated but singular, being unknown except through his chain of narrators, from the hadith of Abu Ja’far, who is not Abu Ja’far Khatmi,”

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which means that the narrators of this hadith, despite Abu Ja'far being unknown to Tirmidhi, were acceptable to the degree of being well or rigorously authenticated in either case.

But scholars before Tirmidhi established that Abu Ja'far, this person unknown to Tirmidhi, was Abu Ja'far Khatmi himself. Ibn Abi Khaythama said: "The name of this Abu Ja'far, whom Hammad ibn Salama relates from, is 'Umayr ibn Yazid, and is the Abu Ja'far that Shu'ba relates from," and then he related the hadith by the channel of transmission of 'Uthman from Shu'ba from Abu Ja'far.

Ibn Taymiya, after relating the hadith of Tirmidhi, said: "All scholars say that he is Abu Ja'far Khatmi, and this is correct."

Reflect on this.

The hadith master, Ibn Hajar, notes in "Taqrib al-tahdhib" that he is Khatmi, and that he is reliable (saduq).

Ibn 'Abd al-Barr likewise says that he is Khatmi, in "al-Istii'ab fi ma'rifa al-ashab." Moreover, Baihaqi related the hadith by way of Hakim and confirmed that it was rigorously authenticated (SAHIH), Hakim having related it by a chain of transmission meeting the standards of Bukhari and Muslim, which the hadith master Dhahabi confirmed, and Shawkani cited as evidence. Dhahabi and Shawkani, who are they? The meaning of this is that all the men of the hadith's chain of transmission are known to top Imams of hadith such as Dhahabi (and who is severer than he?), Ibn Hajar (and who is more precise, learned, or painstaking than he?), Hakim, Baihaqi, Tabarani, Ibn 'Abd al-Barr, Shawkani, and even Ibn Taymiya.

This hadith was recorded by Bukhari in his "al-Tarikh al-Kabir", by Ibn Majah in his "Sunan", where he said it was rigorously authenticated (SAHIH), by Nasa'i in "Amal al-yawm wa al-layla", by Abu Nu'aym in "Ma'rifa al-Sahaba", by Baihaqi in "Dala'il al-nubuwwa", by Mundhiri in "al-Tarhib wa al-Tarhib", by Haythami in "Majma' al-zawa'id wa manba' al-fawa'id", by Tabarani in "al-Mu'jam al-Kabir", by Ibn Khuzayma in his "Sahih", and by others. Nearly 15 hadith masters ("huffaz", hadith authorities with more than 100,000 hadiths and their chains of transmission by memory) have explicitly stated that this hadith is rigorously authenticated (sahih). As mentioned above, it has come with a chain of transmission meeting the standards of Bukhari and Muslim, so there is nothing left for a critic to attack or slanderer to disparage concerning the authenticity of the hadith. Consequently, as for the permissibility of supplicating Allah (tawassul) through either a living or dead person, it follows by human reason, scholarship, and sentiment, that there is flexibility in the matter. Whoever wants to can either take tawassul or leave it, without causing trouble or making accusations, since it has been this thoroughly checked ("Adilla Ahl al-Sunna wa al-Jama'a, 79-83).

It is well to review some salient features of the proof that was given, such as:

(1) that there are 2 hadiths, Tirmidhi's hadith of the "blind man" and Tabarani's hadith of the "man in need" to whom Uthman ibn Hunayf related the story of the blind man, teaching him tawassul that the Prophet (Allah bless him and grant him peace) had taught the blind man.

(2) Tirmidhi's hadith is rigorously authenticated (sahih), being the subject of the above investigation of its chain of narrators, the authenticity of which is established beyond a reasonable doubt and attested to by nearly 15 of the foremost hadith specialists of Islam. The hadith explicitly proves the validity of supplicating Allah (tawassul) through a living intermediary, as the Prophet (Allah bless him and grant him peace) was alive at the time. The author of the article holds that the hadith implicitly shows the validity of supplicating Allah (tawassul) through a deceased intermediary as well, since:

The Prophet (Allah bless him and grant him peace) told the blind man to go perform ablution (wudu) pray two rak'as, and then make the supplication containing the words, "O Muhammad, I seek your intercession with my

through them is permissible, the supplication (du'a) being to Allah Most Glorious, and there is much evidence for its permissibility.

Those who call on them intending “tawassul” cannot be blamed. **As for someone who believes that those called upon can cause effects, benefit, or harm, which they create or cause to exist as Allah does, such a person is an idolator who has left Islam – Allah be our refuge!** This then, and a certain person has written an article that tawassul to Allah Most High through the righteous is unlawful, while the overwhelming majority of scholars hold it is permissible, and the evidence the writer uses to corroborate his viewpoint is devoid of anything that demonstrates what he is trying to prove. In declaring tawassul permissible, we are not hovering on the brink of idolatry (shirk) or coming anywhere near it, for the conviction that Allah Most High alone has influence over anything, outwardly or inwardly, is a conviction that flows through us like our very lifeblood. If tawassul was idolatry

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Lord for the return of my eyesight,” which is a call upon somebody physically absent, a state of which the living and the dead are alike.

Supplicating Allah (tawassul) through a living or deceased intermediary is, in the author’s words, “not tawassul through a physical body, or through a life or death, but rather through the positive meaning attached to the person in both life and death, for the body is but the vehicle that carries that significance.

And perhaps the most telling reason, though the author does not mention it, is that everything the Prophet (Allah bless him and grant him peace) ordered to be done during his lifetime was “legislation” valid for all generations until the end of time unless proven otherwise by a subsequent indication from the Prophet himself (Allah bless him and grant him peace), the tawassul he taught during his lifetime not requiring anything else to be generalized to any time thereafter.

(3) The authenticity of Tabarani’s hadith of the man in need during the caliphate of Uthman (Allah be well pleased with him) is not discussed by the article in detail, but deserves consideration, since the hadith explicitly proves the legal validity of supplicating Allah (tawassul) through the deceased, for ‘Uthman ibn Hunayf and indeed all the prophetic Companions, by scholarly consensus (ijma’), were legally upright (‘udul), and are above being impugned with teaching someone an act of disobedience, much less idolatry (shirk). The hadith is rigorously authenticated (Sahih), as Tabarani explicitly states in his “al-Mu’jam al-Saghir.” The translator (Nuh Ha Mim Keller), wishing to verify the matter further, to the hadith with its chain of narrators to hadith specialist **Sheikh Shu’ayb Arna’ut**, who after examining it, agreed that it was rigorously authenticated (sahih) as Tabarani indicated, a judgement which was also confirmed to the translator by the Moroccan hadith specialist **Sheikh ‘Abdullah Muhammad Ghumari**, who characterized the hadith as “very rigorously authenticated,” and noted that hadith masters Haythami and Mundhiri had explicitly concurred with Tabarani on its being rigorously authenticated (sahih). The upshot is that the recommendedness of tawassul to Allah Most High – through the living or the dead – is the position of the Shafi’i school, which is why both our author Ibn Naqib Al-Misri, and Imam Nawawi in his “Al-Adhkar (281-282)”, and “al-Majmu” explicitly record that “tawassul” through the Prophet (Allah bless him and grant him peace) and asking his intercession are recommended.

(shirk), or if there were any suspicion of idolatry in it, the Prophet (Allah bless him and grant him peace) would not have taught it to the blind man when the latter asked him to supplicate Allah for him, though in fact he did teach him to make “tawassul” to Allah through him. And the notion that tawassul is permissible only during the lifetime of the person through whom it is done but not after his death is unsupported by any viable foundation from Sacred Law.”

In the next few sections there will be a presentation of those scholars who authenticated the Fatima bint Asad (ra) narration in some acceptable manner, or those who presented it without dismissal. Before listing the names and quotes the view of Imam **Abul Khattab ibn Dihya al-Kalbi** (d. 633 AH) shall be proffered in the next section.

# **THE NARRATION OF FATIMA BINT ASAD (ra) AND ITS PRESENTATION BY IMAM ABUL KHATTAB IBN DIHYA AL-KALBI (d. 633 AH)**

Indeed, the 7<sup>th</sup> century scholar mentioned by passing earlier on and known as **Abul Khattab ibn Dihya al-Kalbi** (d. 633 AH) has left a work entitled *A'lam al-Nasr al-Mubin fi al-Mufadala bayna Ahli Siffin*, that mentioned the Fatima bint Asad (ra) narration without rejecting it, and he has left a principle on his methodology in accepting certain narrations in another work. Ibn Dihya was a travelling scholar who also met Imam ibn al-Jawzi (d. 597 AH) who the detractors quoted in rejection of the Fatima bint Asad (ra) narration.

The *A'lam al-Nasr* exists as a manuscript in the Spanish Escorial library,<sup>153</sup> and catalogued under no. 1693. The manuscript has the following page with a description of the manuscript:

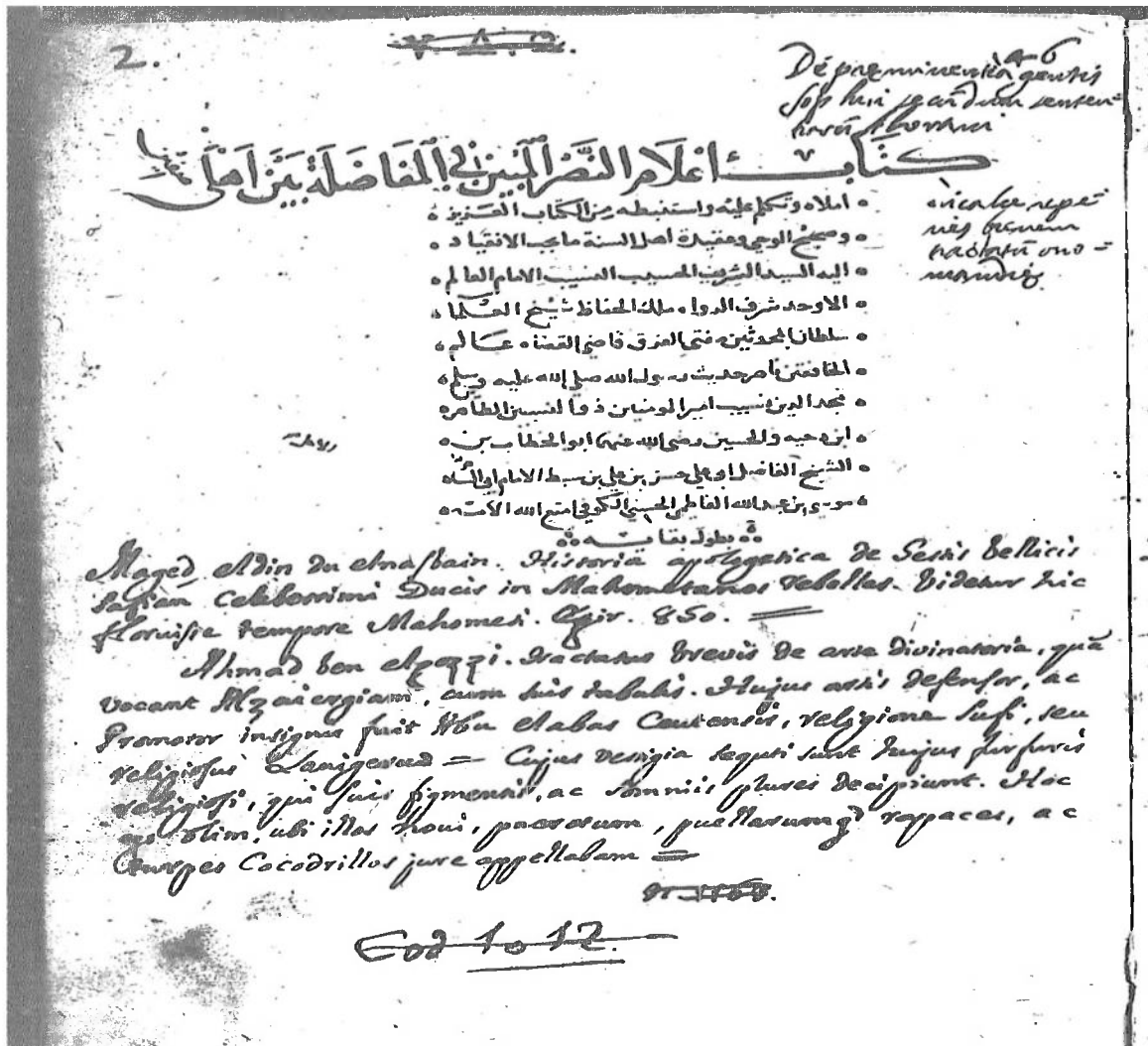
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<sup>153</sup> The following link mentioned a summary of how some 2000 Arabic manuscripts ended up in Spain from Morocco - [https://brill.com/view/journals/iemh/18/6/article-p535\\_1.xml?language=en](https://brill.com/view/journals/iemh/18/6/article-p535_1.xml?language=en) Quote: "In 1612, a Spanish fleet captured a French ship whose stolen cargo included the entire manuscript collection of the Sultan of Morocco, Muley Zidan. Soon, the collection made its way to the royal library, El Escorial, transforming the library into an important repository of Arabic books, which, since then, Arabists from across Europe sought to visit." Virtually all of the Arabic manuscripts have been digitised and available to the writer of these lines.

1° Titre : كتاب اعلام النصر المبين في الماخلة بين اهلي صقون ، ouvrage consacré à la bataille de Siffin (37/657), par Abu' l-Hattab 'Umar b. al-Hasan b. 'Ali Ibn Dhiyā as-Sabti al-Balansi, dit Du' n-nasabain, † 633/1235. Cet ouvrage n'est pas signalé par Brockelmann, dans sa notice sur cet écrivain, *Ar. Litt.*, I, 310-312. Incipit : أما بعد حمد الله مقدر الحياة والايال . . . فانك سالتني . . . عن أخبار حرب صفين وما جرى فيه . . . كتاب الادوار العنصرية المستخرجة من الزوجة : (F° 20 r°). 2° . . . opusculum d'astrologie, traitant de la prévision de l'avenir, par Ahmad b. al-Gazzi at-Tamhijī. Commencement : الحمد لله الواحد لا من عدد محسوب ، المنفرد بهام بواطن الثيوب . . . وبعد فسان النفوس لها ميل جبلي والتفتات كلتي الى الاطلاق على . . . الامور المتقبلة الخ . Ouvrage peu postérieur à l'année 835/1432, citée par l'auteur au f° 21 v°. Copie non datée.

CASIRI 1688; DERENBOURG 1693  
23 folios

Title page:



Folio 14a has the actual Fatima bint Asad (ra) narration as transmitted by al-Tabarani in his *al-Mu'jam al-Kabir*:

كتاب الاستيعاب وقد تقدمت اسانيدى اليه عن عطاء بن ابي رباح عن ابن عباس قال لما ماتت فاطمة ام علي بن ابي طالب البهار ولد الله صلى الله عليه وسلم قيصره واضطجع معها في قبرها فقالوا اما راينا لك صنعت ما صنعت بعدوا فقال انه لم يكن احد بعدا في طالب ابي رباح منكم فالتصمتم قبيس تكبي من حلال الخنة واصلمجت ليهن عليها وقتوا سند قصتها  
الامام الثقة العدل الحافظ ابو القاسم سليمان بن احمد بن اوب اللخمي الطبراني في معجمه الكبير وهو ابر مسانيد الدنيا فيه ستون الف حديث قرأه كله بمدينة امصهان على الثقة المتصالح موفق الدين ابي جعفر محمد بن احمد بن نصر سبط حسين بن منده حتى سماعه على المرأة الصالحة ام الفيت ام ابراهيم فاطمة بنت عبد الله الجوزي ذابنه حتى سماعه لجميع المسند على الثقة العالم ابو بكر محمد بن عبدالله بن زيد حتى سماعه لجميع المسند على ابي القاسم الطبراني قال حدثنا احمد بن حماد ابن زغبة قال حدثنا روح بن صلاح قال حدثنا سفيان زالثوري عن انا سم الاحول عن انس بن مالك قال لما ماتت فاطمة بنت اسد بن هشام ام علي بن ابي طالب دخل عليها رسول الله صلى الله عليه وسلم فجلس عند راسها فقال رحمت الله يا ايها بنتي ابي عبد اي قومين وتسعين وتقرين وتكسوين وهن في مقاصك طيبا وتطيينني تريد بذلك وجه الله والدار الاخرة ثم امر ان يغسل ثلثا ثلثا فلما بلغ الماء الذي فيه الكافور كبه رسول الله صلى الله عليه وسلم على ما يبس ثم خلع رسول الله صلى الله عليه وسلم قيصره فالبس اياه وكفها فودعه بجره ثم دعا رسول الله صلى الله عليه وسلم اسامة بن زيد وابا ابوب الاضاري وعمر بن الخطاب وعلاما السودة وعفرون فحضروا وافرهما فلما بلغوا اللحد حضر رسول الله صلى الله عليه وسلم بيده واخرج ترابه بين فلما فرغ دخل رسول الله صلى الله عليه وسلم فاصطبع فيه وقال الله الذي عني وميت وهو حي لا يموت اغفر لامي فاطمة بنت اسد ولقنها جنتها ووسع عليها مدخلا حتى نبيلك والانبيا الذين من قبلي فلما نرحم الراحمين وكبر عليها اربعا وادخلوها اللحد وهو العباس وابو بكر الصديق رضي الله عنهم وشجعاعة على رضي الله عنه ما ظهر من ان توصف وتحد واكل من ان تحصى وتعد على رضي الدين ابو بكر الكوفي بشا ذابح نيسابو وقال حدثني ابي قال سمعت ابا بكر احمد بن ابي الحسن بن خلف الشيرازي يقول سمعت الحاكم ابا عبدالله يقول سمعت ابا العباس الاموي يقول سمعت ابا العباس الاموي سمعت احمد بن عبد الجبار العطار يقول سمعت يحيى بن ادم يقول ما شبت قتلي على عمر يوم الخندق الا بقول الله تعالى فمزموم باذن الله وقتل داود

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جالوت

The first red underlining mentioned the name of al-Tabarani and his personal sanad back to him was presented by Ibn Dihya al-Kalbi. Then, al-Tabarani's chain



running via Rawh ibn Salah (green line) was given and the full text. The portion on Tawassul is in the green box. Ibn Dihya also mentioned in his *A'lam al-Nasr* that he heard the full *al-Mu'jam al Kabir* of al Tabarani while he was based in Isfahan, present day Iran. He has also mentioned some interesting points about *al-Mu'jam al-Kabir* in his work entitled: *al-Alam al-Mashhur fi Fawa'id Fadl al-Ayam wal Mashhur*<sup>154</sup>

In the 2<sup>nd</sup> volume (p. 503) he mentioned how he entered Baghdad and met Ibn al-Jawzi, and he quoted a point from Ibn al-Jawzi's *Kitab al-Du'afa wa'l Matrukin*. Hence, Ibn Dihya was in the position to see what Ibn al-Jawzi mentioned about Rawh ibn Salah. On p. 615 of this volume, he also quoted from Ibn Hibban's *Kitab al-Thiqat*. On p. 488 he mentioned his entry to Isfahan and how he heard its contents which at that time contained a phenomenal 60,000 narrations while today's printed edition contains around 22,000 narrations only. A huge amount has not been found due to missing manuscripts of this work.

He repeated his hearing the *Mu'jam al-Kabir* with its 60,000 narrations on p. 729 and presented a full chain of transmission going via al-Tabarani and then he mentioned a narration which he said had a sanad with no contestation of its authenticity. In the 3<sup>rd</sup> volume (pp. 342-344) he repeated this point about 60,000 narrations and mentioned another chain going back to al-Tabarani and then quoting a narration from his *al-Mu'jam al-Kabir*. After narrating the hadith, he declared it Sahih. This all goes to show that Ibn Dihya would clarify the authenticity of what he was quoting at times in his various books.

He has recorded the Fatima bint Asad (ra) narration as shown from his *A'lam al-Nasr* and not rejected it in any shape or form. This should be taken as his acceptance of the narration as being authentic in some authoritative way. This can be seen by looking at another of his works entitled: *Adā' mā wajib min bayān*

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<sup>154</sup> Published in 3 volumes by Dar al-Aman, 1<sup>st</sup> edition, 2020 CE, Rabat, Morocco.

*wad' al-waddā' in fī Rajab*. This work was edited by Muhammad Zuhayr al-Shāwīsh and Nasirud-Din al-Albānī (Beirut: al-Maktab al-Islāmī, 1419/1998). Title page:

أَدَاءُ مَا وَجَبَ  
مِنْ بَيَانِ  
وَضْعِ الْوَضَائِعِ فِي رَجَبٍ

تَأليف  
الإمام المحدث أبي الخطاب محمد بن حسن بن أحمد بن يحيى  
٥٤٤ - ٦٢٣ هـ

تخريج  
محمد ناصر الدين الألباني

تحقيق  
محمد زهر الشياوش

Ibn Dihya said on p. 74 of the above work:

وقد قدمنا الأحاديث الثابتة عن رسول الله ﷺ، منها حديث علي والزبير رضي الله عنهما وأن رسول الله ﷺ قال: «من كذب علي فليتبوأ مقعده من النار» مطلقاً دون تقييد، وفيه دليل على أن الاحتياط في رواية الأحاديث عن النبي ﷺ واجب، وأن نقلها بغير ثبوت السند ومعرفة الصحة حرام، لأن اتباع السواد على البياض من غير علم به لا يورث إلا الضلالة والكذب على رسول الله ﷺ، وفيه دلالة على أن وضع الحديث على رسول الله ﷺ حرام في جميع الأشياء.

Translation:

“We have presented the established hadiths (al-ahadith al-thabitha) from the Messenger of Allah - may Allah's peace and blessings be upon him - including the

*hadiths of Ali and al-Zubayr (may Allah be pleased with him); that that the Messenger of Allah, peace be upon him said: 'Whoever lies about me, let him take his seat in the fire of hell' – Absolutely, without restriction, and in this is evidence for precaution in narrating the hadiths from the Prophet - may Allah's peace and blessings be upon him - It is obligatory (wajib), and that transmitting it without establishing the sanad (chain of transmission) and knowing the authenticity is haram (impermissible), because following blackness upon whiteness is not knowledge of it except it is inherited only by misguidance and lying upon the Messenger of Allah - may Allah's peace and blessings be upon him -, and it is an indication that forging hadith upon the Messenger of Allah - may Allah's peace and blessings be upon him - is forbidden in all things."*

The above quote demonstrates the strict methodology of Ibn Dihya al-Kalbi and it leads one to conclude that he accepted the Fatima bint Asad (ra) narration to be at least Hasan (good) if not Sahih (authentic), and thus he did not agree with his elder contemporary, Imam Abul Faraj ibn al-Jawzi (d. 597 AH) who was quoted by the detractors weakening the narration at hand.

# AUTHENTICATION OF THE FATIMA BINT ASAD (RA) NARRATION BY IMAM IBN HAJAR AL-HAYTAMI AL-MAKKI (d. 974 AH)

The two detractors mentioned on p. 25 of their article:

From those who have authenticated the chain are,

Ḥāfiẓ Ibn Ḥajr al-Haythamī wherein he says,

“*Narrated by al-Ṭabarānī with a good chain...*” (*Ḥāshiyah al-*

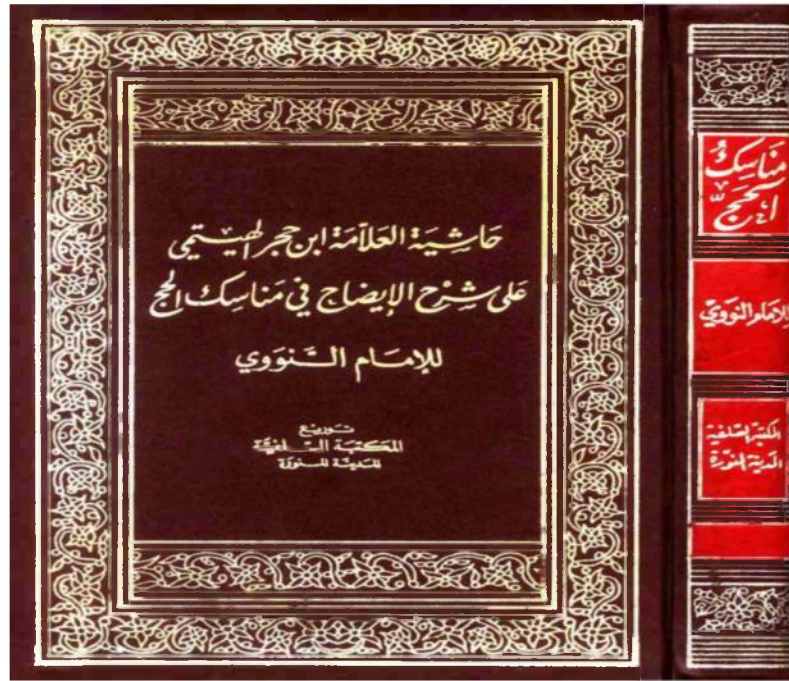
*Allāmah Ibn Ḥajr al-Haythamī ‘Ala Sharḥ al-Idāḥ Fi Manāsik al-*

*Ḥajj Lil Imām al-Nawawī* (p.500), Beirut: Dar al-Ḥadīth, ?)

He also said the same in his *al-Jawhar al-Munazzam Fī Ziyārah al-Qabr al-Sharīf al-Nabawī al-Mukarram* (p.110-111), Cairo: Maktabah Madbūlī, 2000)

Indeed, the gradings of the chain being declared good (Hasan) has been correctly mentioned, but they have mistyped the name of al-Haytami as al-Haythami twice, as can be seen above. Here are digital scans of the two references they gave:

*Ḥāshiyah al- ‘Allāma Ibn Ḥajr al-Haytamī ‘ala Sharḥ al-Idāḥ fi Manāsik al-Ḥajj Lil Imām al-Nawawī* (p. 500):



- ٥٠٠ -

ولو أهدى ولن شاه من أقارب وأشباه وإخوانه وسائر المسلمين . ثم يأتي  
الروضة فيكثر فيها من الدعاء والسلام ، فقد ثبت في الصحيحين عن  
أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال : ما بين قبري ومنبري

والأولياء وغيرهم ما أخرجهم الحاكم وصححه أنه ﷺ قال : لما أقرض آدم الخليفة قال يارب  
أسألك بحق محمد ﷺ إلا ما غفرت لي ، فقال يا آدم كيف عرفت محمداً ولم أدبته ؟ قال  
يا رب إنك لما خلقتني بيدك ونفخت في من روحك وقعت رأسي فرأيت على قوائم العرش  
مكتوباً لا إله إلا الله محمد رسول الله فعرفت أنك لم تصف لاسمك إلا أحب الخلق إليك ،  
فقال له الله تعالى صدقت يا آدم إنه لأحب الخلق إلي إن سألتني بحقه فقد غفرت لك ولولا  
محمد لما خلقتك . وأخرج النسائي والترمذي وصححه أن رجلاً ضرب رأسه في النبي ﷺ فقال  
ادع الله أن يماضي ، قال إن شئت دعوت وإن شئت صبرت فهو خير لك ، فقال فادع ،  
فأمره أن يتوضأ فيحسن وضوءه فيدعو بهذا الدعاء : اللهم إني أسألك وأتوجه إليك بنبيك  
محمد ﷺ نبي الرحمة يا محمد إني أتوجه بك إلى ربِّي في حاجتي ليقض لي اللهم شفعتي .  
وصححه البيهقي وزاد فأقام وقد أبصر . وروى الطبراني بسند جيد أنه ﷺ ذكر في دعائه  
بحق نبيك والأتبياء الذين من قبلي ، ولا فرق بين ذكر التوسل والاستغاثة والتشفع والتوجه  
به ﷺ أو غيره من الأنبياء وكذا الأولياء وفقاً للسيك وإن منعه ابن عبد السلام لأنه ورد  
جواز التوسل بالأعمال مع كونها أعراضاً فالذوات القاضية أولى ، ولأن عمر توصل بالعباس  
رضي الله عنهما في الاستسقاء ولم ينكر عليه . وقد يكون معنى التوسل به ﷺ طلب الدعاء  
منه إذ هو حي يعلم سؤال من سأله وقد صح في حديث طويل أن الناس أصابهم قحط في زمن  
عمر فجهت رجل إلى قبر النبي ﷺ فقال يا رسول الله استسق لأمتك فأنا في النوم وأخبره  
أنهم يستقون فكان كذلك . واستحسن بعضهم أنه يقسم للسلام الذي ذكره المصنف قراءة آية  
إن الله وملائكته يصلون على النبي ﷺ ثم يصل الله عليك يا محمد سبعين مرة لقول بعض  
القديماء باننا أنه يتأديه ملاك صلى الله عليك يا فلان لم تسقطك اليوم حاجة . والصواب  
أن يقول يا رسول الله لحمة نداءه ﷺ باسمه . وقول بعضهم بحسب الطهارة في نداء لم  
يقترن به صلاة وسلام مردود نقلاً وبعثاً ولا يرد ما مر في الحديث لأن ذلك مستثنى  
لتصريحه ﷺ بالإذن فيه .

( قوله ما بين قبري ومنبري الحديث ) وفي رواية ما بين منبري وبينى وفي أخرى ما بين  
جبرتي ومنبري ولا اختلاف لأن قبره ﷺ في بيته والبيت هو الحجرة . قيل ومعنى كونه

Al-Jawhar al-Munazzam fi-Ziyara al-Qabr al-Sharif al-Nabawi al-Mukarram (pp. 110-111):

كتاب  
الجوهر المنظم  
في زيارة القبر الشريف النبوي المكرم  
لابن حجر الحنكلى

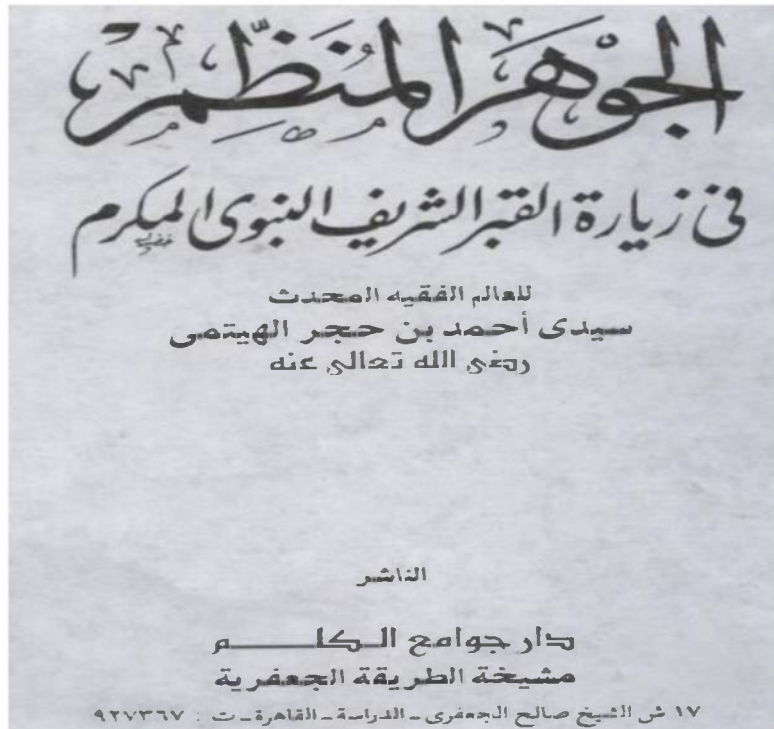
الطبرانى والبيهقى **وروى الطبرانى بسند جيد أنه ﷺ ذكر في دعائه** « بحق ذبيك  
(١) ٢٩ لك الحجر ١٥ .

١١٠

« وسورة مكية والندبة (١) »

والأنبياء الذين من قبلى ، ولا فرق بين ذكر التوسل والاستغاثة والتشفع والتوجه به ﷺ  
أو بغيره من الأنبياء ، وكذا الأولياء وفاقاً لاسبكي ، وإن منعه ابن عبيد السلام بل الذى

Another edition:



The quote is on p. 150:

الطبراني والبيهقي ، **وروى الطبراني بسند جيد أنه ﷺ**  
ذكر في دعائه : بحق نبيك والأنبياء الذين من قبلي ،  
ولا فرق بين ذكر التوسل والاستغاثة والتشفع والتوجه به  
ﷺ أو بغيره من الأنبياء ، وكذا الأولياء وفاقا للسبكي  
وان منعه ابن عبد السلام ، بل الذي نقله بعضهم عنه أنه  
منعه بغير تبيننا ، وذلك لانه ورد جواز التوسل بالاعمال  
١٥٠

# AUTHENTICATION BY IMAM NURUDDIN AL-SAMHUDI (d. 922 AH) AND THE INCOMPETENT RESEARCH (TAHQIQ) OF THE TWO DETRACTORS

The two detractors attacked the writer of these lines by saying on p. 25 of their work on the Fatima bint Asad<sup>155</sup> (ra) narration:

An infamous writer **Abul Hasan Hussain Ahmed** has alleged, 'Imām al-Samhūdī in his *Khulasatul Wafā' bi-Akhhār Dār al-Mustafā* has apparently mentioned that this Hadīth has a Jayyid Sanad.' However, al-Samhūdī said the opposite, wherein he asserts and acknowledges weakness in the chain as is evident from his words.

al-Samhūdī said,

*"Transmitted in al-Kabīr and Awsaṭ with a chain containing Rawhū bin Ṣalāḥ who was declared trustworthy by Ibn Ḥibbān and al-Ḥākim however he has weakness whereas the remaining narrators are the narrators of the Ṣaḥīḥ."* (*Wafā' al-Wafā Biakhhār Dār al-Muṣṭafā* (3:898-899), Beirut: Dār al-Kutub al-'Ilmiyyah, 1404H/1984), Cf. *Khulāṣah al-Wafā Biakhhār Dār al-Muṣṭafā* (p.421), Madīnah: al-Maktabah al-'Ilmiyyah, 1392H/1972), another edition (2:369), Dr. Muḥammad al-Āmīn)

None of the earlier scholars authenticated the chain except the later ones as mentioned above and they were from the 8th-9th century. This authentication of the

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<sup>155</sup> See - <https://www.salafiri.com/pinned-ebook-dismantling-the-proofs-for-tawassul-and-istigatha-with-conclusive-evidences-part-2-the-%e1%b8%a5adith-of-fatimah-bint-asad-radiallahu-anha-and-the-tawassul-of-me/>



later scholars has to be scrutinised and investigated before it is taken as accepted. Even this in the current state only leaves the view of Ḥāfiẓ Ibn Ḥajr al-Haythamī to be investigated as Ḥāfiẓ Samhūdī pointed to its weakness.

And on p. 26 they claimed about al-Samhudi:

Even this in the current state only leaves the view of [Ḥāfiẓ Ibn Hair al-Haythamī](#) to be investigated as [Ḥāfiẓ Samhūdī pointed to its weakness](#).

### Reply:

This is an atrocious distortion and they have failed to provide the original source for what was attributed to myself. In fact, the actual origin is from the following blog by a brother posting under the name Faqir:

<http://hadithproofsfortawassul.blogspot.com/2005/11/after-death-of-fatima.html>

Faqir said:

**Sidi Abul Hasan** also mentioned that although he had not directly checked the original sources himself, [al-Hafiz Ibn Hajar al-Haytami](#) is also reported to have said that [this narration has a Jyyid Sanad](#) (a good chain of transmission) in his *al-Jawhar al-Munazzam*. In addition, [Imam al-Samhudi](#) in his *Khulasatul Wafa bi-Akhbar Dar al-Mustafa* has apparently mentioned that this hadith has a **Jyyid Sanad**.

Notice how the two detractors failed to mention that I had not personally checked the original references as I read them in a secondary source. Nevertheless, they omitted mentioning that I had mentioned that Ibn Hajar al-Haytami had said the sanad is jyyid which they came to realize when putting together their shoddy

research on the Fatima bint Asad (ra) narration! As for what they mentioned about Imam al-Samhudi on p. 25 of their work as follows:

al-Samhūdī said, ***“Transmitted in al-Kabīr and Awsaṭ with a chain containing Rawhū bin Ṣalāḥ who was declared trustworthy by Ibn Ḥibbān and al-Ḥākim however he has weakness whereas the remaining narrators are the narrators of the Ṣaḥīḥ.”***

(*Wafā' al-Wafā Biakhbār Dār al-Muṣṭafā* (3:898-899), Beirut: Dār al-Kutub al-'Ilmiyyah, 1404H/1984), Cf. *Khulāṣah al-Wafā Biakhbār Dār al-Muṣṭafā* (p.421), Madīnah: al-Maktabah al-'Ilmiyyah, 1392H/1972), another edition (2:369), Dr. Muḥammad al-Āmīn)

They quoted al-Samhudi correctly but inferred erroneously by thinking he had actually weakened the chain. A narrator who has difference of opinion over him in terms of praise and dispraise may still be Hasan al-Hadith (good in Hadith) to some scholars after close analytical scrutiny, leading to the chain of transmission being declared Jayyid or Hasan (good).

Hafiz ibn al-Salah (d. 643 AH) said in his Muqaddima (p. 17)<sup>156</sup>:

وقال بعض المتأخرين : ((الحديث الذي فيه ضعف قريبٌ محتملٌ هو الحديث الحسن، ويصلح للعمل به

Meaning: ***“One of the more recent experts<sup>157</sup> said: Fair (Hasan) is the hadith in which there is a slight but tolerable weakness. It is suitable for use.”***

<sup>156</sup> Published in English under the title: An Introduction to the Science of the Hadith (Kitab Ma'rifat anwa ilm al-hadith), translated by Eerik Dickinson and reviewed by Professor Muneer Fareed, Garnet publishing, 2006.

<sup>157</sup> Dickinson mentioned in footnote 6 of p. 17: “Abul Faraj ibn al-Jawzi wrote this in his Kitab al-Mawdu'at, ed. Abd al-Rahman Muhammad Uthman, 3 vols (Medina, 1387/1966-1388/1968), 1:35.

Indeed, what these conceited detractors failed to acknowledge and discover was that al-Samhudi surely did declare the chain at hand to be Jayyid (good) in his *Khulasatul Wafa* in an earlier section.

They gave reference to an edition edited by Muhammad al-Amin. Had they paid more attention they would have noticed that in the earlier part of this very edition, Imam al-Samhudi did surely declare the sanad for the Fatima bint Asad (ra) narration to be jayyid (good) as the scan below shows (1/416):

مجموع الفتاوى ( ج ١ ) أدب النبوة والبراءة

جزاك الله خيراً ، ما كان ينظر في حاجتي حتى كلمته في ، فقال ابن حنيف : والله ما كلمته ، ولكنني شهدت رسول الله ﷺ وأتاه ضرير ، فشكا إليه ذهاب بصره ، فقال له النبي [ ١ / ٣٥ ] : « أو تصير ؟ » فقال : يا رسول الله إنه ليس لي قائد وقد شق علي ، فقال له النبي ﷺ : « انت الميضاة فتوضأ ، ثم صل ركعتين ، ثم ادع بهذه الدعوات » ، قال ابن حنيف : فوالله ما تفرقتا وطال بنا الحديث حتى دخل عاينا الرجل كأنه لم يكن به ضر قط .<sup>(١)</sup>

وسياتي في قبر فاطمة بنت أسد قوله ﷺ في دعائه لها : « بحق نبيك والأنبياء الذين من قبلي ... » الحديث<sup>(٢)</sup> ، وسنده جيد ، وذكر المحبوب أو المعظم قد يكون سبباً في الإجابة .<sup>(٣)</sup>

Would these detractors have the taqwa to admit their blatantly false allegation against the writer of these lines? Let us not forget their own pompous and arrogant words from p. 571 of their pdf file on the narration of Abu Ayyub al-Ansari (ra):

The reality is you don't know and it is just mere guesswork and toying with the words of the scholars, something that you have become well accustomed to in fooling the people with your so called scholarhsip. Try to develop some taqwa.

Before moving on, here is a small gift for such extremely egotistical detractors. The following is from an original manuscript of the *Khulasatul Wafa* with the mention of the above scanned image. It is from the Helim Oglu collection from Istanbul, Turkiye (no. 745, folio 54a, dated 1010 AH):

First page with title (circled):





وتصبر فقال يا رسول الله انه ليس لي قائد وقد شق علي فقال  
له النبي صلى الله عليه وسلم آيت الميضاه فتوضا ثم مثل بكعبتين  
ثم اذع بهذه الدعوات قال بن حنيف فوالله ما نفرتنا وطال  
بنا الحديث حتى دخل علينا الرجل كما انه لم يكن به ضرقه وسبيل  
في قبر فاطمه بنتنا سعد قوله صلى الله عليه وسلم في دعائه  
هاه عن بحبك والا حيا الذين من قبلي الحديث وسنده  
جيد وذكر المجهوب او المعظم قد يكون تبا للاجابه وفي  
العادة ان من توسل من له قدر عند شخص اجاب اكراما  
له وقد يتوجه الى من له جاه الى من هو اعلا منه واذا  
جاز التوسل بالاعمال كما صح في حديث الغار وهي مخلوقة فالسؤال  
به صلى الله عليه وسلم اوله ولا فرق في ذلك بين التوسل  
لوالاستغانه او الشفع او التوجه اي التوجه به صلى الله  
عليه وسلم في الحاجة وقد يكون ذلك بمعنى طلب ان يدعو  
كما في حال الجنون اذ هو غير متمتع مع علمه بسؤال من ياله  
وعنه ما رواه البيهقي وابن ابي شيبة بسند صحيح عن ملك  
الدر وكان خازن عمر قال اصاب الناس قطي في زمان عمر  
بن الخطاب فجا رجل الى قبر النبي صلى الله عليه وسلم فقال  
يا رسول الله استسق لاملك فانهم قد ملكوا فانا رسول الله  
صلى الله عليه وسلم في المنام فقال يا بنت عمر فاقرة السلام واخبر  
انهم مستقون وقل له عليك الكيس الكيس فاق الرجل فاق خبر  
فكفي عمر فقال يا رب ما الوال اما عرت عنه وبين سيف  
في الفترح ان الذي هذا المنام بلال بن الحارث احد الصحابة  
رضي الله عنهم وقال الامام ابو بكر المقرئ كنا ناول الطبراني  
وابن الشيخ في حرم رسول الله صلى الله عليه وسلم وكنا  
في حالة واشرفنا الجوع وواصلنا ذلك اليوم فلما كان وقت

On top of this is another blow for these two detractors since after mentioning this narration of Fatima bint Asad (ra), al-Samhudi then mentioned and authenticated a narration from Malik al-Dar<sup>158</sup> too which they also tried to weaken with their flimsy research. See the following from the same edition of his *Khulasatul Wafa* (1/417-418):

ومنه ما رواه البيهقي وابن أبي شيبة بسند صحيح عن مالك الدار وكان خازن عمر رضي الله عنه قال أصاب الناس قحط في زمان عمر بن الخطاب فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال يا رسول الله أستسق لأمتك فإنه قد هلكوا فأتاه رسول الله صلى الله عليه وسلم في المنام فقال ائني عمر فاقراه السلام وأخبره أنهم مسقون وقل له عليك الكيس الكيس فأتى الرجل عمر رضي الله عنه فأخبره فبكى عمر ثم قال يا رب ما آلو إلا ما عجزت عنه وبين سيف في الفتوح أن الذي رأى هذا المنام هلال بن الحرث أحد الصحابة رضي الله عنه

The above narration from Malik al-Dar is no doubt authentically related and to these two detractors it contains words expressing Shirk, and if they deny this they can clarify if the following part of the narration does not constitute Shirk:

*“A man came to the grave of the Prophet and said: “O Messenger of Allah, ask for rain for your Community, for verily they have but perished.”*

If the detractors had actually discovered the above two quotations from the *Khulasa* of al-Samhudi they would have faced further desolation in trying to explain away why al-Samhudi mentioned the following straight after the Malik al-Dar narration without weakening the narration:

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<sup>158</sup> See my reply on this narration from Malik al-Dar to the two detractors here - <https://archive.org/download/TheBlazingStar/The%20Blazing%20Star.pdf>

وقال الإمام **أبو بكر بن المقرئ** كنت أنا والبطرانيّ وأبو الشيخ في حرم رسول الله صلى الله عليه وسلم وكنا في حالة وأثر فينا الجوع وواصلنا ذلك اليوم فلما كان وقت العشاء حضرت قبر النبي صلى الله عليه وسلم فقامت يا رسول الله الجوع وانصرفت فنمت أنا وأبو الشيخ والبطرانيّ جالس ينظر في شيء فحضر عاويّ معه غلامان مع كل واحد زنبيل فيه شيء كثير فجلسنا وأكلنا وترك عندنا الباقي وقال يا قوم أشكوتم إلى رسول الله صلى الله عليه وسلم فأني رأيته في المنام فأمرني أن أحمل بشيء إليكم

What al-Samhudi mentioned was recorded by Imam Abul Faraj ibn al-Jawzi (d. 597 AH) in his *al-Wafa bi Ahwal al-Mustafa* (p. 818, no. 1536) as the digital image below shows:

١٥٣٦ - عن أبي بكر المقرئ قال: كنت أنا والبطرانيّ، وأبو الشيخ في حرم رسول الله ﷺ وكنا على حالة، فأثر فينا الجوع، فواصلنا ذلك اليوم، فلما كان وقت العشاء حضرت قبر رسول الله ﷺ وقلت: يا رسول الله الجوع الجوع!! وانصرفت. فقال لي أبو الشيخ: اجلس فإما أن يكون الرزق أو الموت.

قال أبو بكر: فنمت أنا، وأبو الشيخ، والبطرانيّ جالس ينظر في شيء. فحضر بالباب عاويّ فدق الباب، فإذا معه غلامان مع كل واحد منهما زنبيل كبير فيه شيء كثير. فجلسنا وأكلنا، وظننا أن الباقي يأخذه الغلام، فولى وترك عندنا الباقي، فلما فرغنا من الطعام قال العلوي: يا قوم، أشكوتم إلى رسول الله ﷺ؟ فإني رأيت رسول الله ﷺ في النوم فأمرني به حمل شيء إليكم!

This quotation was put out in English<sup>159</sup> as follows:

Al-Hafiz Ibn al-Jawzi relates in *Kitab al-Wafa* (p. 818 #1536): (Al-Hafiz) **Abu Bakr al-Minqari**<sup>160</sup> said: "I was with (al-Hafiz) **al-Tabarani** and (al-Hafiz) **Abu al-Shaykh**

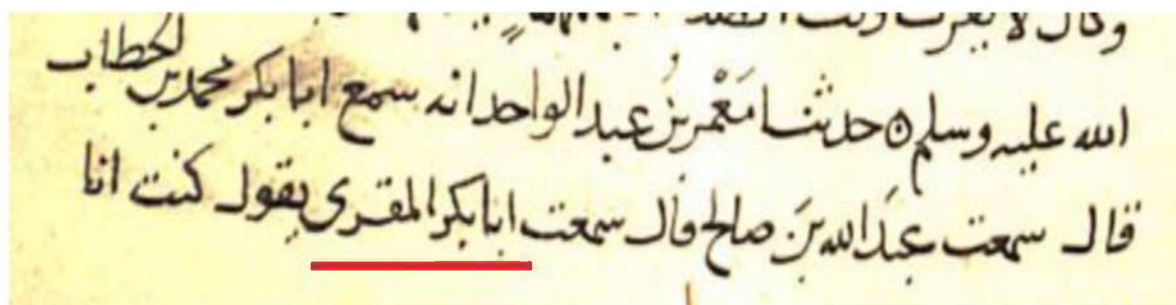
<sup>159</sup> See - [http://www.sunnah.org/ibadaat/tawassul\\_2.htm](http://www.sunnah.org/ibadaat/tawassul_2.htm)

<sup>160</sup> This appears to be a typographical error as other writers have mentioned it to be al-Muqri not al-Minqari. See the above quote in Arabic from al-Samhudi's *Khulasa* mentioning it as al-Muqri, and the manuscripts described below have it as Abu Bakr al-Muqri



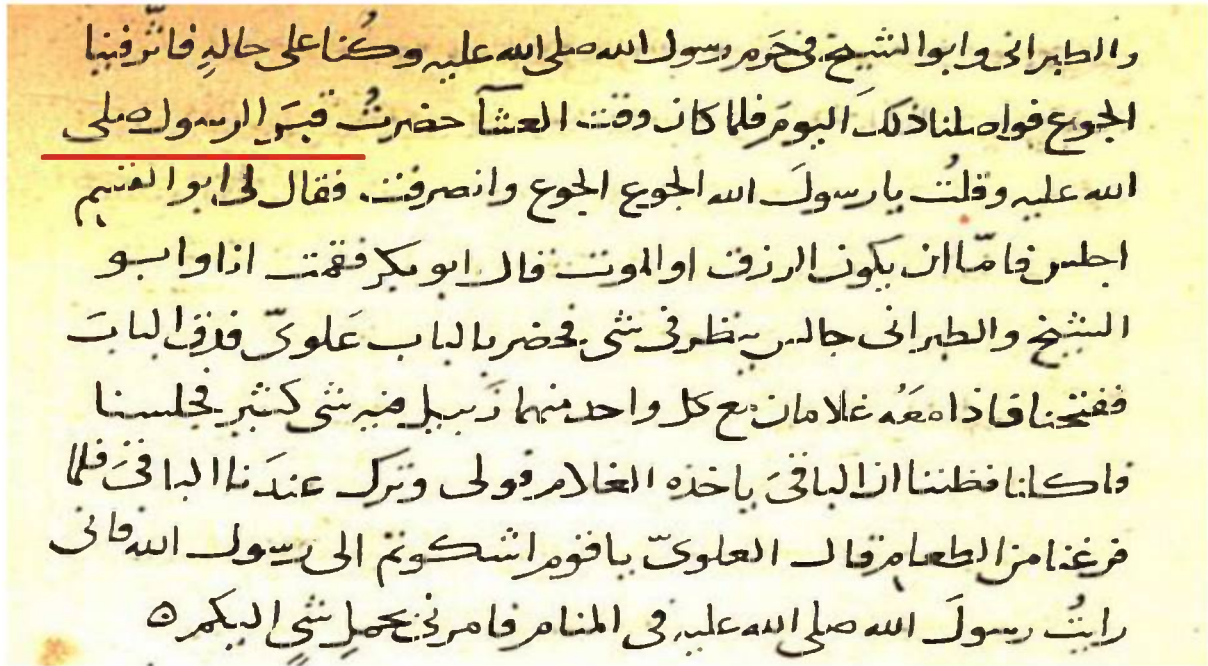
in the Mosque of the Prophet and we were in a predicament. We became very hungry. That day and the next we didn't eat. When it was time for `isha, I came to the Prophet's grave and I said: "O Messenger of Allah, we are hungry, we are hungry!" (ya rasullallah al-ju` al-ju`). Then I left. Abu al-Shaykh said to me: "Sit. Either there will be food for us, or death." I slept and Abu al-Shaykh slept. Al-Tabarani stayed awake, researching something. Then a `Alawi (descendant of `Ali) came knocking at the door with two boys, each one carrying a palm-leaf basket filled with food. We sat up and ate. We thought that the children would take back the remainder but they left everything behind. When we finished the `Alawi said: "O people, did you complain to the Prophet? I saw him in my sleep and he ordered me to bring something to you.""

The above printed version of *Kitab al-Wafa* did not mention the chain of transmission between Ibn al-Jawzi and Abu Bakr al-Muqri (d. 381 AH). It is available to witness in the following manuscript:<sup>161</sup>



<sup>161</sup> Taken from the Yusuf Agha (no. 173, folio 348b-349a) manuscript collection from the Suleymaniyye library in Istanbul. The chain of transmission was also presented in the Princeton library manuscript of *Kitab al-Wafa* (folio 246a), the Aya Sofya manuscript (Istanbul, no. 946, folio 223a) and in the Hekimoglu (Istanbul no. 259, folio 298b) manuscript.





Shaykh Abdullah al-Ghumari (d. 1993) said in his *Ithaf al-Adhkiyya* (p. 23) that the above narration was originally recorded by al-Hafiz Abu Bakr ibn al-Muqri in his [Musnad Asbahan](#). The above incident was also mentioned by Imam Muhammad Abid al-Sindi from Ibn al-Jawzi's named work in his *Hawl al-Tawassul wal Istigatha* also known as *al-Tawassul wa Ahkamuhu wa Anwauhu*.<sup>162</sup>

This same incident mentioned above from Ibn al-Jawzi was recorded by Imam Shamsud-Din al-Dhahabi in his *Siyar a'lam an-Nubala* (16/400-401), and in his *Tarikh al-Islam* (27/39, al-Tadmuri edition), and also in his *Tadhkiratul Huffaz* (3/121, no. 913), under the entry for Abu Bakr al-Muqri,<sup>163</sup> who was a trustworthy Hadith scholar. Imam al-Suyuti mentioned it in his *al-Muhadarat wal Muhawarat* (p. 427) with reference to the book known as *Misbah al Zalam fil Mustagithin bi*

<sup>162</sup> See p. 190 of the edition edited by the late Shaykh Wahbi Ghawji (d. 2013).

<sup>163</sup> His biography is in al-Dhahabi's *Siyar a'lam an-Nubala* (16/398) and on 16/400 it mentioned from Ibn Mardawayh's *Tarikh* that ibn al-Muqri was: "Thiqa ma'mun (Trustworthy and reliable)", and Abu Nu'aym said: "A great Muhaddith, trustworthy (thiqa)." Al-Dhahabi also mentioned in his *Siyar* (16:401): Abu 'Abdullah ibn Mahdi said: I heard Ibn al-Muqri' say: "My doctrine (Madhhab) regarding the fundamentals (of faith) is the doctrine of Ahmed ibn Hanbal and Abu Zur'ah al-Razi."

Khayr al Anam<sup>164</sup> (p. 61 and p. 204) by Imam Muhammad ibn Musa al Marakushi (d. 683 AH).

What is of further interest is what al-Marakushi said after mentioning the incident in a summarised manner as follows (see the underlined portion from p. 204):

قَد قَدِمْنَا قِصَّةَ الْأئِمَّةِ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ حَيَّانَ  
الْمَعْرُوفِ بِأَبِي الشَّيْخِ الْحَافِظِ، وَأَبِي الْقَاسِمِ سَلِيمَانَ بْنِ أَحْمَدَ بْنِ  
أَيُّوبَ الطَّبْرَانِيَّ، وَأَبِي بَكْرَ بْنِ الْمُقْرِيِّ رَضِيَ اللَّهُ عَنْهُمْ فِيمَنْ اسْتَفْهَتَ  
بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْجُوعِ، وَمِثْلُ ذَلِكَ اتَّفَقَ لِرَجْمَانَةٍ مِنَ  
الْأئِمَّةِ الْأَعْلَامِ.

The underlined portion translates as:

**“And similar to that (report) is agreement (ittifaq) from a group (jama’a) of the expert scholars.”**

This is also an indication that Imam al-Marakushi was convinced that the incident is related authentically from Imam Abu Bakr al-Muqri. The two detractors are left in a quagmire to explain why one of the Ahlul Hadith scholars like al-Hafiz Abu Bakr al-Muqri carried out such an action at the blessed Prophetic grave in that manner, and if they deem it major Shirk or not. The above report does not mention any form of opposition to al-Muqri’s action by al-Tabarani and Abu al-Shaykh. Not to forget that if they are honest and just researchers if they are prepared to now

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<sup>164</sup> A Hanbali scholar who lived in the time of Ibn Taymiyya and knew him was Shaykh Sulayman ibn Abdul Qawi al-Tufi al-Sarsari (d. 716 AH). He mentioned the following from Imam Shamsuddin al-Jazari (d. 711 AH) in his work entitled: *al-Isharat al-Ilahiyya ila al-Mabahith al-Usuliyya* (p. 480):

وقد صنف الشيخ أبو عبد الله بن نعمان كتاباً سماه «مصباح الظلام في المستغيثين بخير الأنام»، واشتهر هذا الكتاب وأجمع أهل عصره على تلقيه منه بالقبول، وإجماع أهل كل عصر حجة، فالمنكر لذلك مخالف لهذا الإجماع

The above words were translated as follows in the link (<https://shorturl.at/acO17>): “Shaykh Abu Abdillah al-Nu’man has written a book that he titled, ‘The lamp in darkness of those seeking assistance by the best of mankind.’ *This book has become famous and the people of his time have agreed upon this book in consensus. The consensus of the people of every age is considered a proof such that the one who disapproves is considered to be acting against the consensus.*”

admit that Imam al-Samhudi did declare the sanad for the Fatima bint Asad (ra) narration to be jayyid (good) as I indicated way back in 2005?!

The detractors also mentioned a statement that needs quoting again from pp. 25-26:

al-Samhūdī said,

None of the earlier scholars authenticated the chain except the later ones as mentioned above and they were from the 8th-9th century. This authentication of the later scholars has to be scrutinised and investigated before it is taken as accepted. Even this in the current state only leaves the view of Ḥāfiẓ Ibn Ḥajr al-Haythamī to be investigated as Ḥāfiẓ Samhūdī pointed to its weakness.

If that is their methodology, then one wonders why they quoted Imam ibn al-Jawzi's rejection of the Fatima bint Asad (ra) narration when he was also relatively speaking a late scholar from the 6<sup>th</sup> Islamic century? On top of that, they took the weakening of the likes of al-Albani, Zubair Ali Za'i, and others from the last few decades as if it was some form of Hujja (authoritative evidence), for their own rejection of the narration. Al-Samhudi's view is also against their false claim as shown above.

They have also failed to mention other scholars who accepted the authenticity of the narration due to their lack of full investigation, and over reliance of their own Salafi writers. They said that the authentication of later scholars needs scrutinising and investigating, and thus the same applies to those who weakened the narration at hand to see what is the most favourable and stronger position.

The crux of the matter and not the sideshow of distracting the reader from the truth as these meagre detractors attempted to do with their revisionist pens, lack of scholarly credentials and integrity, is to mention all the points that have been

mentioned above about the status of Rawh ibn Salah, as well as those who authenticated the narration besides the named scholars the two detractors gave already in their insubstantial article.

# AUTHENTICATION BY SHAYKH ABDUL MALIK AL-ISAMI AL-MAKKI (d. 1111 AH)

**Shaykh Abdul Malik al-Isami al-Makki** (d. 1111 AH) compiled a work entitled: *Samt al-Nujum al-Awali fi Anba al-Awa'il wa al-Tawali*. Within this work he has mentioned the Fatima bint Asad (ra) narration, and more significantly he has also declared the sanad provided by al-Tabarani in *al-Mu'jam al-Kabir* and *al-Mu'jam al-Awsat* to contain narrators that are Sahih. By that he meant the sub narrators are all trustworthy. It also means that he did not know of any break in the chain between Rawh ibn Salah and Sufyan al-Thawri, or any form of rejected tadlis between al-Thawri and Asim al-Ahwal, as the two detractors theorised with unsubstantiated speculation.

Here is the title cover of the named work:

سَمَطُ النُّجُومِ الْأَوَّلِيَّةِ  
فِي أَنْبَاءِ الْأَوَائِلِ وَالتَّوَالِي

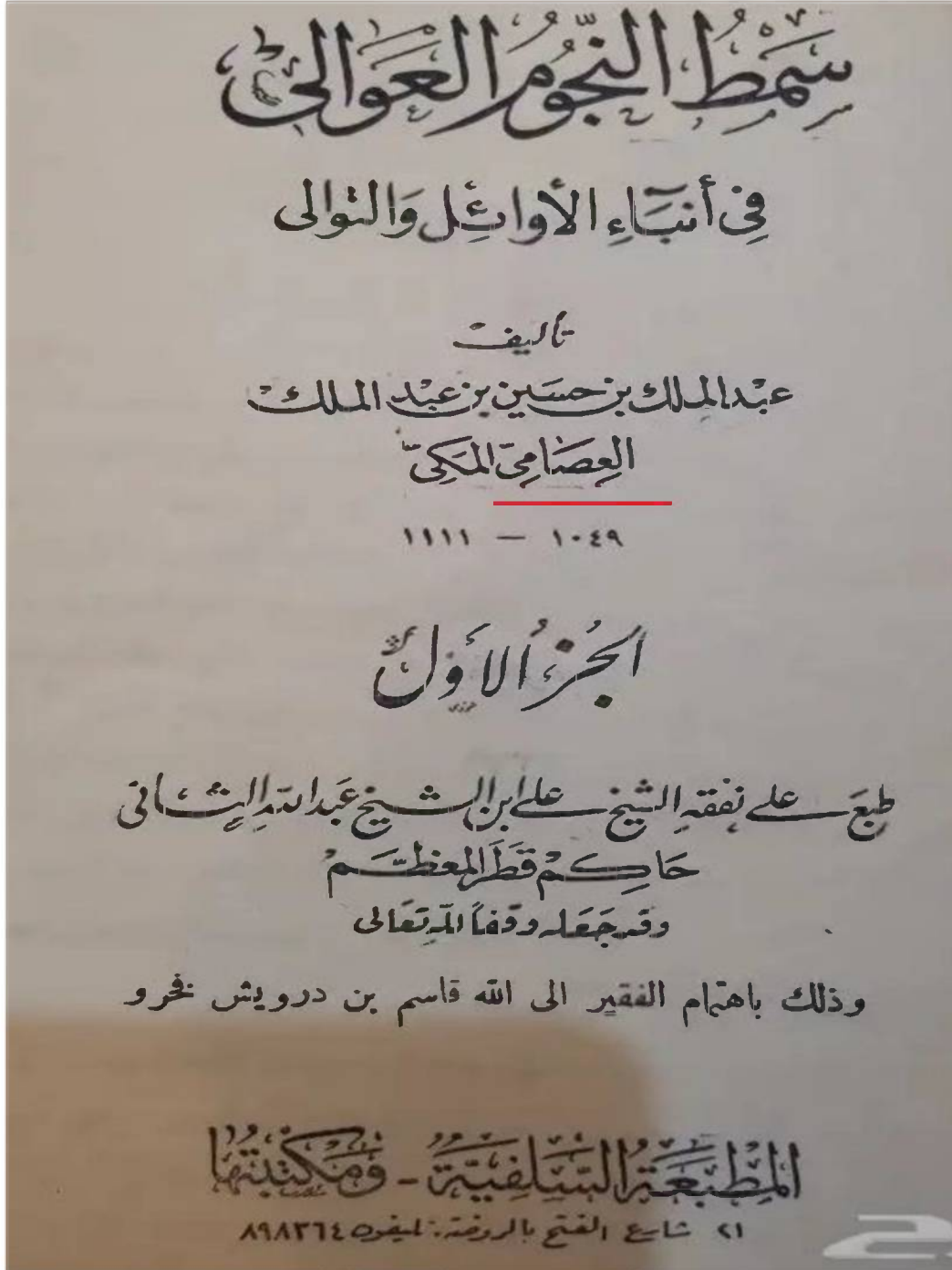
تأليف  
عبد الملك بن محمد بن عبد الملك  
الشافعي القاصبي الكوفي  
المتوفى سنة ١١١١ هـ

تصحيح وتحقيق  
الشيخ عادل أحمد عبد الموجود  
الشيخ علي محمد عيسى

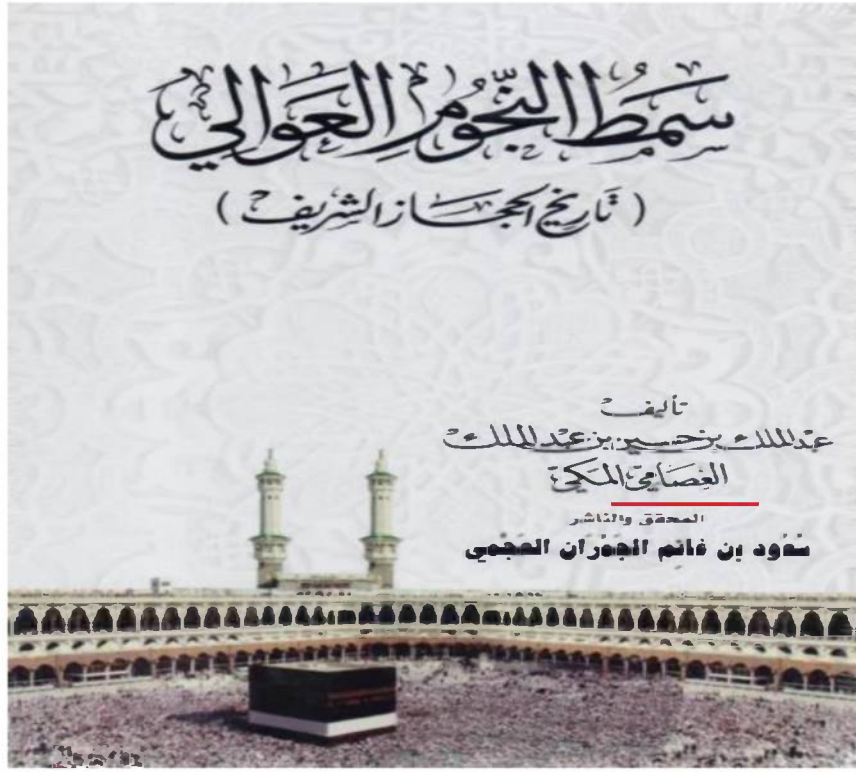
الجزء الثاني

دار الكتب العلمية

The above edition was published by Darul Kutub al-Ilmiyya in Beirut and in the past, they were known for publishing works with excessive typographical errors in comparison to other publishers. The above edition has typed al-Isami as al-Asimi. The correct typing is found in an earlier print as shown below:



Another edition:



The actual narration and where Shaykh al-Isami declared the narrators as found in al-Tabarani's two named works to be Sahih (authentic) are as follows from his *Samt al Nujum*.<sup>165</sup>

وروى الطَّبْرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ **بِرِّجَالِ الصَّحِيحِ** عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمِّ عَائِشَةَ  
 بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ  
 فَجَلَسَ عِنْدَ رَأْسِهَا فَقَالَ رَحِمَكَ اللَّهُ يَا أُمَّيْ كُنْتُ أُمَّيْ بَعْدَ أُمَّيْ تَجُوعِينَ وَتَشْبَعِينَ وَتَعْرِينَ وَتَكْسِبِينَ وَتَقْبَعِينَ  
 نَفْسِكَ طَيِّبًا وَتَطْعَمِينِي تَرِيدِينَ بِذَلِكَ وَجْهَ اللَّهِ وَالِدَارِ الْأَخْرَجَةِ ثُمَّ أَمَرَ أَنْ تَغْسَلَ ثَلَاثًا ثَلَاثًا فَلَمْ يَلْغِ الْمَاءَ الَّذِي  
 فِيهِ الْكَافُورُ سَكَبَهُ رَسُولُ اللَّهِ  
 بِيَدِهِ ثُمَّ خَلَعَ رَسُولُ اللَّهِ

<sup>165</sup> 2/553, Darul Kutub al-Ilmiyya edition.



فَمِصَّه فَأَلْبَسَهَا إِيَّاهُ وَكَفَّنَهَا بِبُرْدٍ فَوْقَهُ ثُمَّ دَعَا أَسَامَةَ بْنَ زَيْدٍ وَأَبَا أَيُّوبَ الْأَنْصَارِيَّ وَعَمَرَ بْنَ الْخَطَّابِ وَعُغْلَامًا

أَسْوَدَ يَحْفَرُونَ قَبْرَهَا فَلَمَّا بَلَغُوا اللَّحْدَ حَفَرَ رَسُولُ اللَّهِ

فَأَخْرَجَ تَرَابَهُ ثُمَّ لَمَّا فَرِغَ اضْطَجَعَ فِيهِ ثُمَّ قَالَ اللَّهُ الَّذِي يَحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ اغْفِرْ لَأُمِّي فَاطِمَةَ بِنْتَ

أَسَدٍ وَلَقْنَهَا حَجَّتْهَا وَوَسَّعَ عَلَيْهَا مَدْخَلَهَا **بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي** فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ وَكَبَّرَ عَلَيْهَا

أَرْبَعًا وَأَدْخَلَهَا اللَّحْدَ هُوَ وَالْعَبَّاسُ وَأَبُو بَكْرٍ الصِّدِّيقُ قَالَ ابْنُ عَبَّاسٍ فَلَمَّا سَوَى عَلَيْهَا التُّرَابَ قِيلَ يَا رَسُولَ

اللَّهِ رَأَيْتَنَاكَ صَنَعْتَ شَيْئًا لَمْ نَرِكَ صَنَعْتَهُ لِأَحَدٍ فَقَالَ إِنِّي أَلْبَسْتُهَا فَمِصِّي لِتَلْبَسَ مِنْ ثِيَابِ الْجَنَّةِ وَاضْطَجَعْتَ فِي

قَبْرِهَا لِأَخْفَفَ عَنْهَا مِنْ ضَغْطَةِ الْقَبْرِ إِنَّهَا كَانَتْ أَحْسَنَ

خَلَقَ اللَّهُ إِلَيَّ صَنَعًا بَعْدَ أَبِي طَالِبٍ

---

The key portion for Tawassul has been underlined and highlighted above. As for his authenticating the narration he said:

وَرَوَى الطَّبْرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ **بِرِّجَالِ الصَّحِيحِ** عَنْ أَنَسِ بْنِ مَالِكٍ

Meaning:

**“Al-Tabarani related it in al-Kabir and al-Awsat with narrators that are Sahih (authentic) from Anas ibn Malik (ra)...”**

This would indicate that al-Isami also deemed Rawh ibn Salah to be a trustworthy type of narrator of hadith, and this would be based on accepting the ta'dil (accreditation) of Rawh by Ibn Hibban and al-Hakim, and not accepting the vague type of Jarh on Rawh. If someone was to say that al-Isami indicated that al-Tabarani's sanad contains narrators that are found in the Sahih collections (like Sahih al-Bukhari, Sahih Muslim, Sahih ibn Khuzayma, Sahih ibn Hibban or Mustadrak al-Hakim), then this does not apply to Rawh ibn Salah as his narrations are not found in any of the named works.



There is a manuscript of his named work in the French National library in Paris that was compiled in the year 1157 AH, which is only some 46 years after al-Isami passed away. The catalogue details for this manuscript being:

**Rating: Arabic 1563**

**Old dimension: 1043 (Asselin)**

**Old symbol: Arabic supplement 734**

**‘ABD AL-MALIK [IBN AL-ḤUSAYN] AL-‘IṢĀMĪ, m. 1111h/1699. Simṭ al-nuġūm al-‘awālī fī anbā’ al-awā’il wa l-tawālī.**

سمط النجوم العوالي في انباء الأوائل و التوالي .عبد الملك [ابن الحسين] العصامي

1744-1745

Nashī. - Punctuation of red dots. - Completed words in the margin. - Headings in headings or in large print. - Indications of subjects in the margin. -

Advertisements on all leaflets. - Text little vocalized.

361 fol. - Fool. 173-174, 178, 205, 220 damaged. Eastern foliation to f. 170. - 290 x 205mm. - 29 lines per page. - Writing surface 210 x 130 mm. - Ruler at themiṣṭara. Miṣṭaraseven vertical lines used in parts of the manuscript containing verses in addition to the usual ruling. - Quinions numbered in full up to 16 (al-kurrās al-ṭānī...). The sheets are currently mounted on tabs. Watermarked paper. Watermarks in the form of mountains surmounted by a star (f. 82); three croissants (f. 177), countermark? V (f. 185). Half European binding, marbled paper, red shagreen spine.

Manuscript in Arabic

National Library of France. Department of Manuscripts

Presentation of content

Title on f. 1 and 361.

1timepart, cf. ed., vol. I and II.

Until Kilāfat Amīr al-Mu’minīn Abī Muḥammad al-Ḥasan ibn ‘Alī ibn Abī Ṭālib.

Inc. (f. 1v):

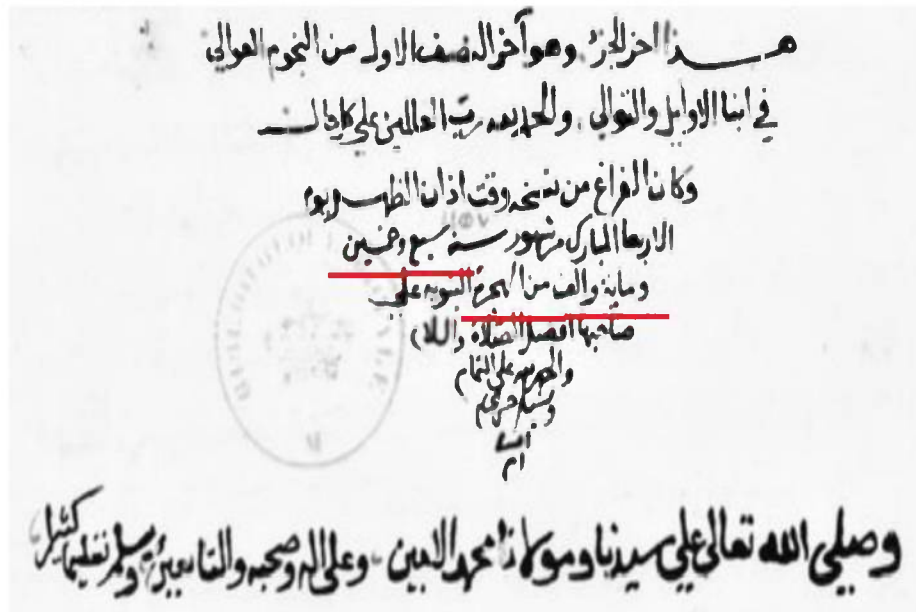
فلا غيبة أن في السير و التواريخ و الأخبار و غرائب القصص و الوقائع و الآثار من الفنون (f. 2... ) المملك و أنا عبده  
التي تداولها الأجيال و ال أمم

Exp. and colophon (f. 361):

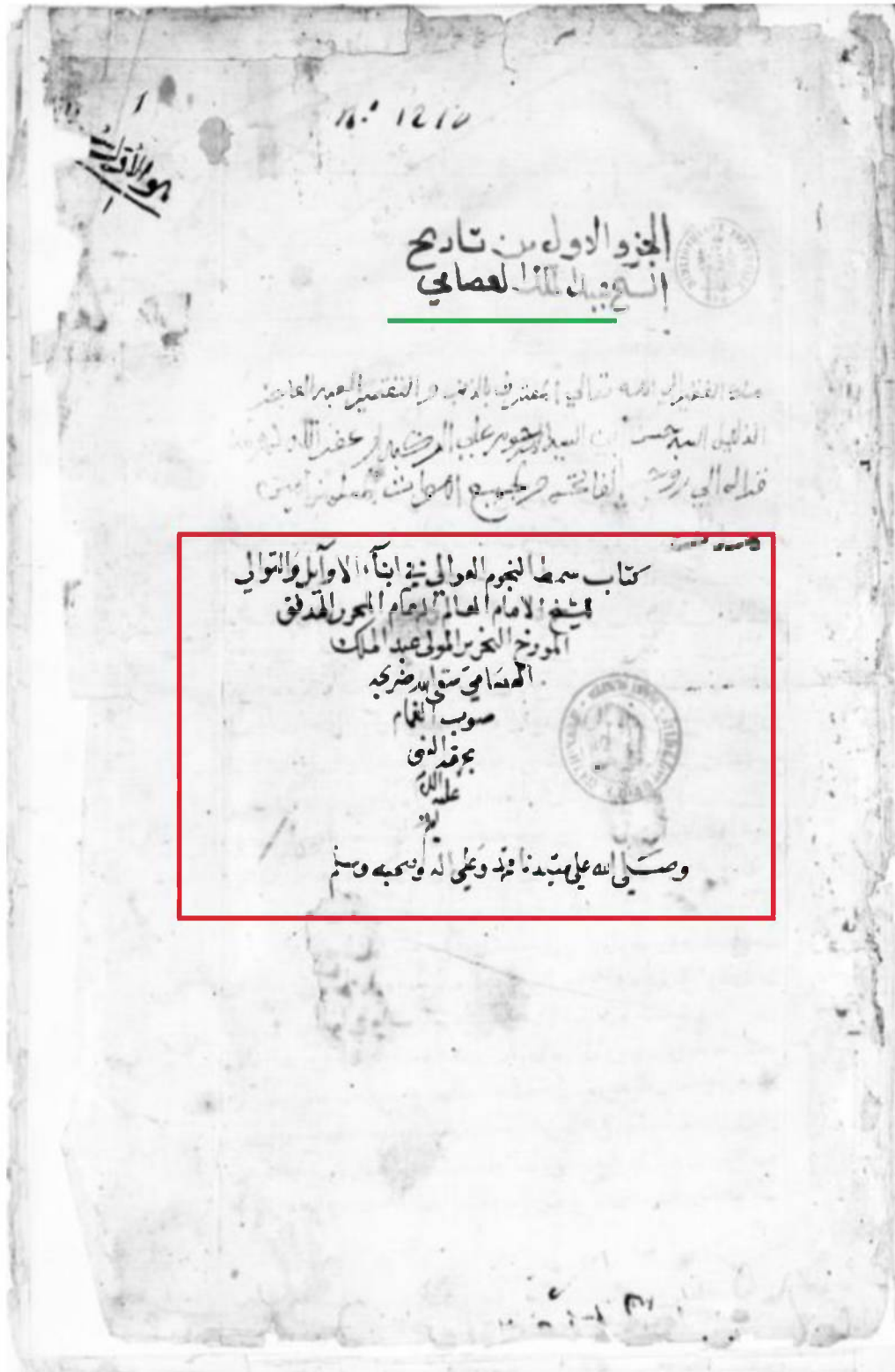
الحسن السبط الا من هذين الشخصيين الحسن المثنى و زيد ابنا ا بن علي بن أبي طالب رضي الله تعالى عنهم و كرم وجهه  
(...) و كان الفراغ م ن نسخه وقت آذان الظهر يوم الأربعاء المبارك من شهور سنة ١١٥٧ سبيع و خم سين و مائة و  
...ألف من الهجرة النبوية على صاحبها أفضل الصلاة

BROCKELMANN (C), Geschichte der arabischen Literatur, II2p. 502; Supplement  
II p. 516; 'ABD AL-RAḤMĀN, II p. 691; ed. M. AL-ḤAṬĪB, Cairo, 1960-1961, 4 vols.  
Anonymous copy completed on a Wednesday in the year 1157/1744-45 (f. 361).

The date mentioned in the catalogue can be seen on folio 361:



Title page:



The actual narration with the lines where al-Isami authenticated the sub narrators and the portion of the hadith where the Prophet ﷺ made the du'a of Tawassul has been highlighted from folio 323b:

ما كشف نوري لأحد غيره وقال فشب النلام بعد فاعتز به الرخل وكان اسمه الناس  
 قال ذابت الرخل يدونه ساقفة عذ والمصوا عملاً به **قال** سعيد بن المسيب رحمه الله تعالى لم يكلم  
 يقول سنوي غير علي بن ابي طالب رضي الله تعالى عنه وهو اول من اسلم وهو اول من صلى واحفوا من خلق  
 الى العالمين وهاجر ولم يزل اسمه في الجاهلية والاسلام ملياً **وكان** يكن ابا حنين وسماه رسول الله صلى الله  
 عليه وسلم وصديقا وكان يكنى ابا قحطبة واما تروا نداء النبي صلى الله تعالى عليه وسلم بها وكانت احب الكنى له وما  
 قولهم : اذا روت معنى فلكم لي . تروا تروا لي تروا .  
 هوالتا في الحجاب لشيلا . هوالتا في يوم العتوب .

واصبها في برما وروى الطبراني رحمه الله تعالى في الكبير والارسط برجال الصحيح عن انس بن مالك  
 رضي الله تعالى عنه قال سألت فاطمة بنت اسد رضيها الله تعالى عنها لم يطير الي طالب رضيها الله تعالى عنه دخل عليه رسول  
 الله صلى الله تعالى عليه وسلم جلس عند راسها فقال رحمة الله يا ابي كنت ابي بعد ابي يتبعين وتشجعيني وتعري  
 وتكسني وتمنعين نفسك طيباً وتطمعيني تردين بذلك وخذ الله تعالى والدار الاخرة ثم امر ان تغسل لثام  
 ثلثا فلما بلغ الماء الذي فيه الكافور سبه رسول الله صلى الله تعالى عليه وسلم بيده ثم خلع رسول الله صلى الله  
 تعالى عليه وسلم قميصه فلبسها اياه وكفها برؤفة ثم دعى اسامة بن زيد واما ابوب الانصار وعمر الخطاب  
 وعلاء السديفون قوما فلما بلغوا اللحد حفر رسول الله صلى الله تعالى عليه وسلم فاحرج تروا ثم لما فرغ الصلح  
 فيه ثم قال قال الله الذي يحكي زعمت وهو حي لا يموت اعز في فاطمة بنت اسد ولقنها حبتها وروح  
 عليها مدخلها حتى ينبيك والانبيا الذين من قبلي **في** تكاد رحم الراحمين وكبر عليها اربعا وادخلها اللحد هو  
 والعباس وابوبكر الصديق قال ابن عباس رضي الله تعالى عنهما فلما سوي لها التراب قيل لرسول الله  
 صلى الله تعالى عليه وسلم ما ترى فقال لا اجد فقال ابي السبأ لم يصي للسن من ثياب الجنة واصمعت  
 في قبرها لا تخف منها من ضعفها العزراة اكانت احسن خلق الله تعالى صنعها بعد ابي طالب وارواحها  
 تعالى عنه وابوه غيب نفسه امه حيدرخ وهي اسم الاسد فلما قدم ابوه كره ذلك الاسم وسماه ملياً .

**صحة مرفي الله تعالى عنده**

**كان** كرم الله تعالى وجهه فوق الرعدة من الرجال ادعج العنين عظيمها حسن الوجه كانه قلبه الر  
 فتحم البطن عظيم المشاش فتحم الذراعين عظيم الحية قد ماتت صدىح ان عايته من به قرب  
 قلت اسم اصلي شديد الصلح عن ابي سعيد الرسي قال كنا نبيع الثياب على سوقنا في السوق  
 فاذا ارسلناها قد اقبل لنا بورك سلم فيقول علي رضيها الله تعالى عنه ما تقولون قلنا نقول عظيم البطن  
 قال اعز اعلاء علم واسفله طعام وكان عظيم المنكبين لكبه مشاش كشاش السبع الصارح  
 لايبين عضده من ساعده قد ادعج ادماج شتن الكفين عظيم الكرايس اصلي ليس في راسه شعور الاضلع

Hence, this narration should be deemed to have a Sahih chain of transmission, and the textual wording is Sahih based on the implications of how al-Isami presented the actual narration at hand.

# AUTHENTICATION BY IMAM ALAWI IBN AL-SAYYID AHMED AL-HADDAD

Sayyid Alawi al-Haddad (d. 1216 AH/1801 CE) compiled a work in refutation of Muhammad ibn Abdul Wahhab entitled: *Misbah al-Anam wa Jala' al-Zalam fi Radd Shubah al-Bid'i al-Najdi al-Lati Adalla biha al-'Awamm* (The Lamp of Mankind and the Illumination of Darkness: Refutation of the Insinuations of the Najdi Innovator through which He Has Led Astray the Common People). Under section fourteen he mentioned the portion of the Fatima bint Asad (ra) narration that contains the wording for Tawassul as can be seen below:

Title page:





On p. 104 he mentioned that the sanad is Jayyid and it seems like he took this authentication from Imam ibn Hajar al-Haytami's *al-Jawhar al-Munazzam*:

- ١٠٤ -

له شفيعاً يوم القيامة صححه ابن السكن و أطال ثم قال و أول من تشفع به آدم عليه السلام  
لما خرج من الجنة و قال له جلّ جلاله لو تشفعت اليّنا بمحمد في أهل السموات و  
الأرض لشفعتك قال القاضي عياض و حديث الشفاعة بلغ التواتر • و في حديث عمر بن  
الخطاب عند الحاكم و البيهقي و غيرهما و اذا سألتني بحقه فقد غفرت لك و في صلاة  
الحاجة اللهم انى أسألك و أتوجه اليك بنبيك محمد صلى الله عليه و سلم نبي الرحمة يا  
محمد انى أتوجه بك الى ربى فى حاجتى هذه لتقضى لى رواه الترمذى و النسائى و ابن  
ماجه و الحاكم فى المستدرک و حديث الاعمى و أمره أن يدعو بهذا الدعاء اللهم انى  
أسألك و أتوجه اليك بنبيك محمد صلى الله عليه و سلم نبي الرحمة يا محمد انى أتوجه  
بك الى ربى فى حاجتى لتقضى اللهم شفّعنى فى صححه البيهقي و زاد فقام و قد أبصر و  
هذا المعنى حاصل فى حياته و بعد مماته و من ثم استعمل السلف هذا الدعاء فى  
حاجاتهم بعد موته صلى الله عليه و سلم و قد علمه راويه عثمان بن حنيف زمان خلافة  
عثمان رجلاً ففعل فقضاها رواه الطبرانى و البيهقي و ذكر الطبرانى بسند جيد أن النبى  
صلى الله عليه و سلم ذكر فى دعائه **بحق نبيك و الانبياء الذين من قبلى انتهى** و أطال ابن  
حجر فى الجوهر المنظم أنظره فيه و أما انكار النجدي نداءك فى المهمات للانباء و  
الاولياء و قال انه دعاء و الدعاء مخ العبادة فهذا من قلة معرفته قال شيخ الاسلام زكريا و  
كذلك زين الدين العراقي الشافعى و الامام ابن رشد المالكي كما تقدم أول الكتاب هنا  
انك اذا ناديت مخلوقاً حياً أو ميتاً يسمى نداء و اذا ناديت ربك يسمى دعاء ففرق بين يا  
الله و بين يا ولى الله أو يا فلان من المخلوقين و قد صرح بذلك العلماء و ورد فى السنة بيا  
عباد الله أعينونى و فى رواية أغيثونى و قد بسطنا فى كتابنا السيف الباتر فى هذه المسئلة  
انظره فيه و فى غيره و قد ألف فى هذه المسئلة تأليفاً عجيباً الامام العلامة العارف بالله عبد  
الله بن ابراهيم ميرغنى ساكن الطائف سماه تحريض الاغبياء على الاستغاثة بالانباء و  
الاولياء و قال فيه و بعد فهذه كلمات وضعتها فى لزوم التوسل بالانباء و الاولياء و وجوب  
الاستغاثة بالاتقياء و الاصفياء كما جرى عليه عامة السلف و الخلف و مشى اليه أولو العلم

The underlined part mentioned: “Al-Tabarani mentioned with a **good (jayyid) chain of transmission** that the Prophet ﷺ mentioned in his du'a: ‘By the right/mediation of your Prophet and the Prophet’s that came before me.’”

# SHAYKH MUHAMMAD IBN ALI AL SHAWKANI (D. 1250 AH/1834 CE) AND THE SANAD FOR THE FATIMA BINT ASAD (ra) NARRATION

At the beginning of this response the readers may have noticed that Shaykh al-Shawkani was quoted from his *al-Durr al-nadid fi ikhlas kalimat al-Tawhid* approving the type of Tawassul that contemporary Salafism rejects, and have described it with certain pejorative terms. Al-Shawkani is admired by a large body of Salafism although he had views that are not in line with the methodology and creed of modern-day Salafism.

Interestingly certain Salafis have mentioned the following quote from his *al-Durr al-Nadid*<sup>166</sup> by stating:

Hafidh Shawkani said

حديث فاطمة بنت أسد ضعيف فيه روح بن صلاح المصري وهو ضعيف

Hadeeth of Fatimah bint Asad is weak in it Rawh bin Sallah Al misree is weak [Al Durr Al Nazeed fe Ikhilaas Kalima tul Tawheed page 64]

The above was also mentioned on an Arabic Salafi forum<sup>167</sup> too as follows:

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<sup>166</sup> See this Salafi article which is similar to the claims of the late Zubair Ali Zai and the two detractors- <http://www.systemoflife.com/tawassul-refutation-series-hadeeth-of-fatimah-bint-qais-ra/>

<sup>167</sup> See the top line here - <http://islamport.com/w/amm/Web/2569/12270.htm>

وقال الشوكاني: حديث فاطمة بنت أسد ضعيف فيه روح بن صلاح المصري وهو ضعيف (الدر التضييد في إخلاص كلمة

التوحيد(ص/64)

The question for those who put out the above claim and attribution to al-Shawkani is if they can kindly provide a scanned image of the above quotation with details of which printed edition it is apparently found in. On top of this, they are asked to explain why they left out quoting his verdict from another work of his. The work being referred to is known as *Darr al-Sahaba fi Manaqib al-qarabah wa'l Sahaba*. Title page from the printed edition:

دَرُّ السَّحَابَةِ  
فِي مَنَاقِبِ الْقَرَابَةِ وَالصَّحَابَةِ

محمد بن علي الشوكاني

تحقيق ودراسته  
الدكتور حسين بن عبد الله العمري

The above edition was edited by Dr. Hussain ibn Abdullah al-Amri, and it was initially completed as a doctorate<sup>168</sup> in Durham University, England. Al-Amri said in the first volume (p. 295) about this work by al-Shawkani:

<sup>168</sup> Available in 2 volumes here - <http://etheses.dur.ac.uk/7704/>



“One of the very few unpublished books of al-Shawkani is *Darr al-Sahaba fi Manaqib al-qarabah wa'l Sahaba*, a critical edition of which comprises volume II of this study. Al-Shawkani wrote this book in 1241/1826. It is, therefore, **probably his last major work and one of his last compositions in general.**”

In the published edition<sup>169</sup> of the named work there is a section on the virtues of Fatima bint Asad (ra) as follows from p. 539:

## [ ١٥٥ ] مناقب فاطمة بنت أسد

( أمّ عليّ بن أبي طالب )  
رضي الله عنها

( ١ ) أخرج « الطبراني » في « الكبير » و « الأوسط » ورجال إسناده ثقات غير رُوِّح بن صلاح - وقد وثقه ابن حبان ، و « الحاكم » عن أنس قال : لما توفيت فاطمة بنت أسد بن هاشم - أمّ عليّ - دخل عليها رسول الله - ﷺ - فجلس عند رأسها فقال : « رحمتك الله [ ١٦٦ ] يا أمي ، كنت أمي بعد أمي ، تجوعين وتشبعيني ، ودعريين وتكسينيني ، وتمنعين نفسك طيبها وتطعميني ، تريدين بذلك وجه الله والدار الآخرة » . وذكر غسلها وأن النبي - ﷺ - صب الماء الذي فيه الكافور عليها بيده وخلع قيصه فألنساها إياه [ وكفنها بيّزرد فوقه ] .

وفي هذا الحديث أنه لما حفر قبرها وبأقوا اللحد حفره رسول الله - ﷺ - بيده ، وأخرج ترابته بيده ، فلما فرغ دخل رسول الله - ﷺ - فاضطجع فيه ثم قال : « الله الذي يحيي ويميت وهو حي لا يموت ، اللهم اغفر لأمي فاطمة بنت أسد ، ولقنها حجتها ، ووسّع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي فإنك أرحم الراحمين » .

وكبر عليها أربعاً ، وأدخلوها اللحد ؛ هو والعباس وأبو بكر الصديق .

( ٢ ) وأخرجه - أيضاً - « الطبراني » في « الأوسط » مختصراً ، ورجال إسناده ثقات - الأسدان بن الوليد ، فلم يعرف - .

(١) عن « مجمع الزوائد » : ٢٥٦/٩ - ٢٥٧ - عن الطبراني ، وعن « كنز العمال » : ٦٢٥/٣ - ٦٢٦ عن الحاكم في « المستدرک » ، وهو فيه : ١٠٨/٣ . « وتكسينيني » في الأصل : « وتكسونني » .

(٢) نفسه : ٢٥٧/٩ وأورد نصاً مشابهاً شارحاً أنه - ﷺ - ألسها قيصه لتلبس من ثياب الجنة ، وأنه اضطجع معها في =

<sup>169</sup> In the doctoral edition it is 2/437.

The red underlined part mentioned:

**“Al-Tabarani related in al-Kabir and al-Awsat and the narrators of its chain of transmission are thiqat (trustworthy narrators) besides Rawh ibn Salah – who was deemed trustworthy (thiqa) by Ibn Hibban and al-Hakim...”**

Note how al-Shawkani did not i) weaken the chain of transmission, ii) Mention any of the Jarh (disparagement) about Rawh as he may have deemed it to be vague criticism (jarh mubham) and not worthy of mention, iii) Say there was a break in the sanad between Rawh ibn Salah and Sufyan al-Thawri, iv) Nor state that Sufyan committed tadlis from Asim al-Ahwal and v) Or state that the tawthiq (accreditation) by Ibn Hibban and al-Hakim is unacceptable.

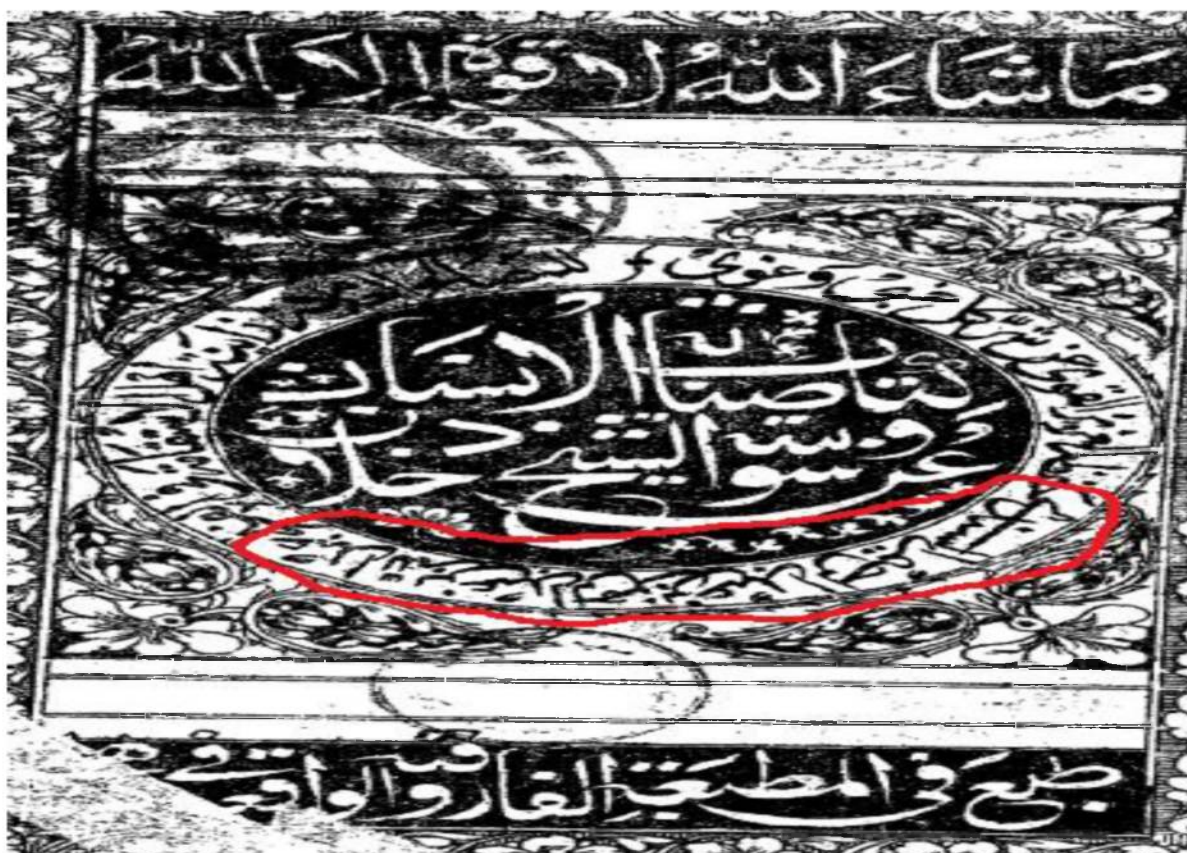
This all indicates that al-Shawkani accepted the authenticity of this narration, and hence why he recorded it under the section for the virtues of Fatima bint Asad (ra). The manner in which al-Shawkani presented the details about the sanad is an indirect refutation of those who came later like the Indian Salafi that the two detractors mentioned on p. 33 as follows:

Shaikh Muḥammad Bashīr Sehaswānī also discusses the narration and we conclude with his words,

“We find that Rawhū bin Ṣalāḥ is in the chain who is weak. He was declared to be weak by Ibn ‘Adiyy and according to Sakhawī he was of the intermediate level of criticised narrators. There is no reliance on Ibn Ḥibbān mentioning him in his al-Thiqāt because he is well known to authenticate unknown narrators which we have already mentioned from Mizān al-‘Eitidāl. Likewise, al-Ḥākīm’s lone authentication is also unworthy to be relied upon as he is from the lenient ones.” (Ṣiyānatul Insān ‘Ann Waswasah al-Shaikh Daḥlān (p.132)

To date all the points of contention surrounding Rawh ibn Salah have been addressed above, and the claims of al-Sahsawani (d. 1908 CE) are not strong, and thus rejected by other scholarly verdicts presented within this treatise. The work by al-Sahsawani was written in refutation of Shaykh Ahmed ibn Zayni Dahlan (d. 1886 CE), and it has already been mentioned that the Mufti of the Shafi'is in Makka after Mufti Ahmed ibn Zayni Dahlan was Muḥammad Sa'īd Bābsayl (d. 1330/1912 CE).

Mufti Bābsayl refuted al-Sahsawani in his *al-Qawl al-mujdī fī 'l-radd 'alā 'Abdallāh ibn 'Abd al-Raḥmān al-Sindī*.<sup>170</sup> Al-Sahsawani's name was not presented in the first edition of the *Siyanatul Insan* as mentioned at the beginning of this reply as can be seen from the scan below:



<sup>170</sup> This was mentioned in the Mu'jam al-Matbu'at al-Arabiyya (see – 2/505, here - <https://shamela.ws/book/1242/511>). A copy is available in the King Faisal Center for Research and Islamic Studies (Riyadh, Saudi Arabia) - <https://librarv.kfcris.com/cgi-bin/koha/opac-detail.pl?biblionumber=998565>

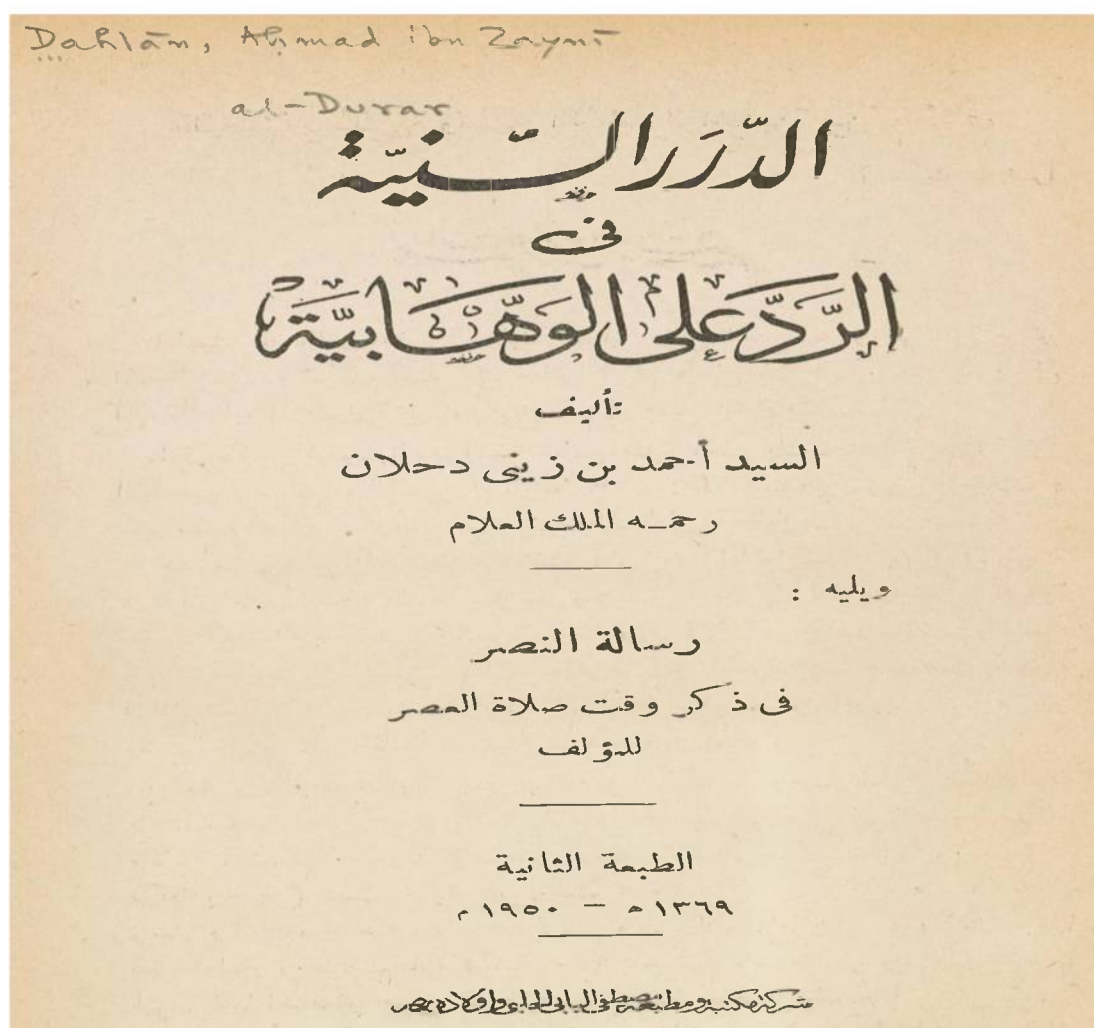
The name of the author in the red circled part is Abdullah ibn Abdur Rahman ibn Abdur Rahim al-Sindi. Scanned image of that portion:



In the subsequent editions the Salafis published it in the name of Bashir al-Sahsawani as it is possible that Abdullah al-Sindi is a pseudonym for Sahsawani!

# AUTHENTICATION ACCEPTED BY MUFTI AHMED IBN ZAYNI DAHLAN (d. 1886 CE)

Shaykh Ahmed ibn Zayni Dahlan<sup>171</sup> was the Shafi'i Mufti of Makka in his time. He wrote some refutations on Muhammad ibn Abdul Wahhab and his followers, and one such work was entitled: *al-Durar al-sanīyyah fī al-radd alá al-Wahhabīyah*.  
Cover page:



<sup>171</sup> One may download an English Master's degree thesis for his background here - <https://escholarship.mcgill.ca/concern/theses/n009w6246>



Between pages 7-8 he has mentioned the narration of Fatima bint Asad (ra) as follows:

إلى الصلاة ولم ينكر عليهم أحد في الدعاء به . ومما جاء عنه صلى الله عليه وسلم من التوسل أنه كان يقول في بعض أدعيته « بحق نبيك والأنبياء الذين من قبلي » . قال العلامة ابن حجر « في الجواهر المنظم » رواه الطبراني بسند جيد ومن ذلك قوله صلى الله عليه وسلم « اغفر لأمي فاطمة بنت أسد ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي » وهذا اللفظ قطعة من حديث طويل رواه الطبراني في الكبير والأوسط وابن حبان والحاكم وصححوه عن أنس بن مالك رضي الله عنه قال « لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي طالب رضي الله عنه وكانت ربت النبي صلى الله عليه وسلم دخل عليها رسول الله صلى الله عليه وسلم وجلس عند

— ٨ —

رأسها وقال : رحمك الله يا أمي بعد أمي وذكر ثناءه عليها وتكفينها ببرده وأمره بحفر قبرها . قال فلما بلغوا اللحد حفره صلى الله عليه وسلم بيده وأخرج ترابه بيده ، فلما فرغ دخل صلى الله عليه وسلم فاضطجع فيه ثم قال : الله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي فانك أرحم الراحمين » وروى ابن أبي شيبه عن جابر رضي الله عنه مثل ذلك وكذا

He mentioned the wording for Tawassul as mentioned in the actual hadith (1<sup>st</sup> underlined line): **‘By the right/mediation of your Prophet and the Prophet’s that came before me.’**”

After that he mentioned that Allama ibn Hajar (al-Haytami) said in his *al-Jawhar al-Munazzam* that al-Tabarani related it with a jayyid sanad (a good chain of transmission). After mentioning the partial wording of the narration again he said (red box):

**“Al-Tabarani related it in *al-Kabir* and *al-Awsat*, Ibn Hibban and al-Hakim authenticated it from Anas ibn Malik (ra)...”**

What is known is that Ibn Hibban and al-Hakim did not record the actual narration with the wording for Tawassul. What is actually meant is that Ibn Hibban and al-Hakim made tawthiq (accreditation) of Rawh ibn Salah, or it fulfils their criteria for deeming the said narration to be Sahih. Hence, al-Sahsawani in his *Şiyānatul Insān* attempted to refute Shaykh Zayni Dahlan, but despite what the latter said, he had a basis in the acceptance of the authenticity of the narration due to quoting the greater authority, Imam ibn Hajar al-Haytami al-Makki (d. 974 AH).

The question that also arises is - If Ibn Hibban listed a narrator to be thiqa (trustworthy) in his *Kitab al-Thiqat* does it also indicate that such a narrator's Hadiths are to be deemed Sahih according to the conditions of Ibn Hibban or not? This is said with the additional stipulation that the rest of the sub-narrators within a specific chain of transmission are also reliable in some manner. Instead of speculating in our time the answer can be deduced from the great scholar of Hadith who was known by the title: *Hafiz al-Waqt* - The memoriser/preserver of Haith in his age.<sup>172</sup>

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<sup>172</sup> Al-Hafiz ibn Hajar al-Asqalani praised his teacher, al-Hafiz Zaynud-Din al-Iraqi as follows in his *al-Qawl al-Musaddad* (p. 1): شَيْخُنَا الْإِمَامُ الْأَعْلَمَةُ حَافِظُ عَصْرِهِ زَيْنُ الدِّينِ عَبْدِ الرَّجِيمِ بْنِ الْأَحْسَنِ الْعِرَاقِيَّ تَغَمَّدَهُ اللَّهُ بِالرُّحْمَةِ وَالرِّضْوَانِ  
Meaning: ““*Our Shaykh, al-Imam, al-Allāma (greatly learned), the Hafiz of his age, Zaynud-Din, Abdul Rahm Ibn al-Hussain al-Iraqi, may Allah cover him with mercy and acceptance.*”

Namely, **Imam Zaynud-Din al-Iraqi (d. 806 AH)** who was the leading teacher of great Hadith scholars like his son, al-Hafiz Waliud-Din al-Iraqi, then al-Hafiz ibn Hajar al-Asqalani, al-Hafiz Nurud-Din al-Haythami and others.

Hafiz Zaynud-Din al-Iraqi has written a short treatise on the Hadiths connected to – *Spending on one's family on the Day of Ashura* (10<sup>th</sup> of Muharram). The title being: **Al-Tawsi 'a 'alā al-'Iyāl fi Yawmi Ashura.**

Hafiz al-Iraqi mentioned the following Hadith (p. 7, no. 7) from Abu Hurayra (ra):

**The Prophet ﷺ said: “Whoever expands on his family on the day of ‘Āshūrā’, Allah will expand upon him for the entire year.”**

In the sanad there was a narrator by the name of Hajjaj ibn Nusayr. Al-Iraqi said as part of his analysis of the above Hadith:

ولكنَّ الحجاجَ بنَ نَصِيرٍ ضَعَّفَهُ ابْنُ المَدِينِيِّ، والبُخَارِيُّ، وأبو حاتمٍ، والعِجْلِيُّ، وأبو داودَ، والنَّسَائِيُّ،  
والدَّارِقُطِيُّ.

نَعَمْ قالَ يَعْقُوبُ بنُ شَيْبَةَ، عَنِ ابْنِ مَعِينٍ: صَدُوقٌ، وَلَكِنَّهُمْ أَخَذُوا عَنَّا، أَشْيَاءَ فِي حَدِيثِ شُعْبَةَ.  
وقالَ صاحِبُ المِيزانِ: لَمْ يَأْتِ بِمَثَرٍ مُنْكَرٍ.

وذكرَهُ ابْنُ حَبَّانَ فِي التَّثَقَاتِ.

وعلى هذا فالحدِيثُ صحيحٌ على رأيِ ابنِ حَبَّانَ، فَإِنَّهُ ذَكَرَ الحجاجَ بنَ نَصِيرٍ، ومُحَمَّدَ بنَ ذُكْوَانَ، وسَلِيمَانَ  
بنَ أَبِي عَبْدِ اللَّهِ فِي التَّثَقَاتِ، وباقي رجالِهِ مَعْرُوفُونَ بِالثَّقَةِ.

Meaning:

“But al-Hajjaj ibn Nusayr was weakened by Ibn al-Madini, al-Bukhari, Abu Hatim, al-Ijli, Abu Dawud, al-Nasa’i and al-Daraqutni. Yes, Ya’qub ibn Shayba said from Ibn Ma’een: Saduq (truthful), however, they held against him certain reservations



with regard to the Hadith of Shu'ba. The author of *al-Mizan*<sup>173</sup> said: 'He did not bring forth any rejected text.' **Ibn Hibban mentioned him in (Kitab) al-Thiqat and upon this the Hadith is Sahih upon the view of Ibn Hibban, for he mentioned al-Hajjaj ibn Nusayr, Muhammad ibn Dhakwan, and Sulayman ibn Abi Abdillah in (Kitab) al-Thiqat, and the rest of its narrators are well known for trustworthiness.**"

Hence, what Mufti Ahmed ibn Zayni Dahlan mentioned had a basis on the above principle mentioned by al-Hafiz Zaynud-Din al-Iraqi. That is, since Ibn Hibban listed Rawh ibn Salah in his *Kitab al-Thiqat* then effectively the Fatima bint Asad (ra) narration is Sahih as per his conditions. This is said with the prerequisites that the rest of the sub-narrators are all reliable and there are no hidden defects in the chain of transmission. All of the latter points have been addressed already.

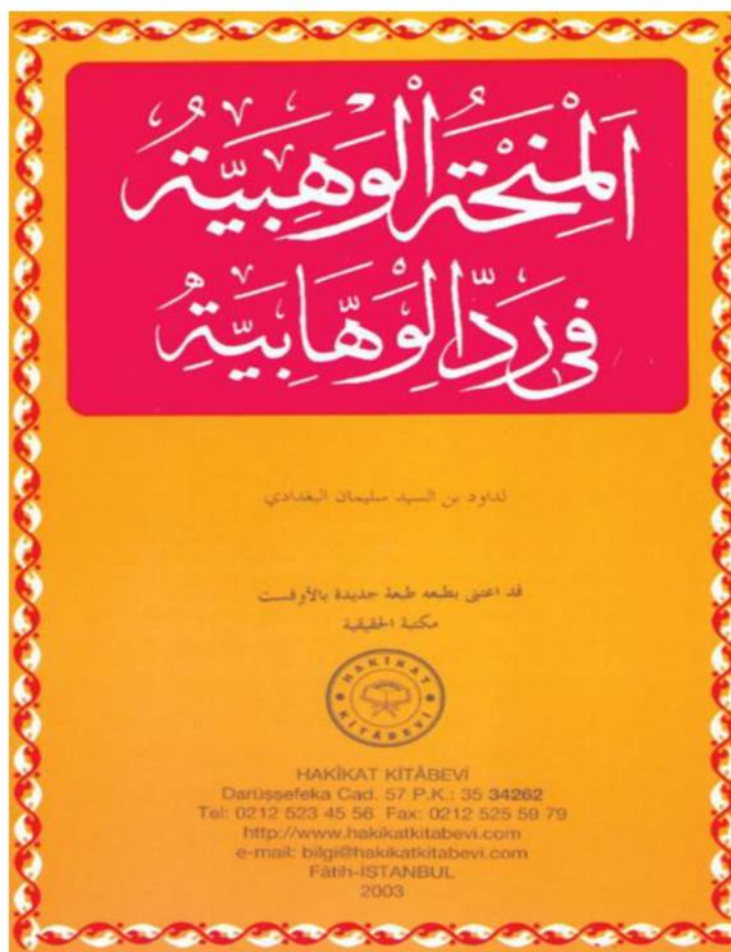
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<sup>173</sup> Meaning the *Mizan al I'tidal* by Hafiz al-Dhahabi.

# AUTHENTICATION BY SHAYKH DAWUD IBN SULAYMAN AL- BAGHDADI AL-KHALIDI

Shaykh Dawud ibn Sulayman al-Baghdadi (d. 1299 AH/1881 CE) wrote a work in refutation of the followers of Muhammad ibn Abdul Wahhab under the title: *al-Minhatul Wahbiyya fi radd al-Wahhabiyya*. Towards the end of this edition there is a reply to **Mahmud Shukri al-Alusi** (d. 1924 CE) of Baghdad, under the title: ***Risala fi' radd ala Mahmud Effendi al-Alusi***. In this latter work he mentioned the Fatima bint Asad (ra) narration with some points that others did not mention.

Cover page:



Between pages 100-101 he mentioned the actual narration:

مستفيض من دعائه صلى الله عليه و سلم و دعاء السجاد أما من دعائه فقد روى الطبراني في المعجم الكبير و الاوسط برجال الصّحيح الأ روح ابن صلاح وثقة ابن حبان<sup>(١)</sup> و الحاكم و قال التقي السبكي و السمهودي اسناده جيد وكذا القسطلاني في

(١) ابن حبان محمد الشافعي توفي سنة ٣٥٤ هـ .. [٩٦٥ م.] في ترمذ

- ١٠١ -

المواهب و ابن حجر في الجوهر المنظم و في حاشية المناسك عن انس رضي الله عنه قال لما ماتت فاطمة بنت أسد ام علي رضي الله عنه و عنها دخل النبي صلى الله عليه وسلم قبرها و الخدما وقال (اللهم اغفر لامي فاطمة و وسع مدخلها بحق نبيك و الانبياء قبلي)

## **Authentication ascribed to Imams al-Subki and al-Qastallani**

Shaykh Dawud al-Khalidi said: “Al-Tabarani related in al-Mu’jam al-Kabir and al-Awsat with narrators that are Sahih<sup>174</sup>, except Rawh ibn Salah who was declared trustworthy by Ibn Hibban and al-Hakim. **Al-Taqi (Uddin) al-Subki (d. 756 AH) and al-Samhudi (d. 911 AH) said the chain of transmission is Jayyid (good), as did al-Qastallani (d. 923 AH) in al-Mawahib and Ibn Hajar (al-Haytami, d. 974 AH) in al-Jawhar al-Munazzam and in his Hashiyya (notes) to al-Manasik from Anas (ra).”**

The portion in the red box is the actual Tawassul part of the Hadith. What is confirmed is that al-Samhudi and Ibn Hajar al-Haytami definitely declared the sanad to be Jayyid, but personally I have not been able to trace it in al-Subki’s *Shifa al-Siqam* (which has narrations on Tawassul), or *al-Mawahib al-Laduniyya* by al-

<sup>174</sup> This can also mean sub-narrators that are found in the Sahih hadith collections.

Qastallani. This point about al-Qastallani was also mentioned by Shaykh Ibrahim al-Samnudi as the quote below mentioned. It is possible that the authentication mentioned by Shaykh Dawud al-Khalidi was in other works by al-Subki and a manuscript of al-Qastallani's *al-Mawahib* that may not be available in our time. Hence, if a trustworthy scholar has mentioned this ascription to scholars like Taqiuddin al-Subki and al-Qastallani one may accept it, as it was not just Shaykh Dawud al-Khalidi who mentioned this about al-Qastallani too.

# AUTHENTICATION ACCEPTED BY SHAYKH IBRAHIM IBN UTHMAN AL-SAMNUDI (d. 1326 AH/1908 CE)

The Egyptian scholar known as Shaykh Ibrahim al-Samnudi has quoted the Fatima bint Asad (ra) narration in his refutation of the Wahhabi sect. His work is known as *Sa'adat al-dārayn fī al-radd 'alá al-firqatayn al-Wahhābīyah*. A long quotation on his verdict on some of the narrations on Tawassul have been quoted by Shaykh Ahmed Farid al-Mazidi in the footnotes to the *Hashiyyat al-Tahtawi ala'l Durr al-Mukhtar* (of Imam Ahmed al-Tahtawi (d. 1231 AH). Front cover:

حَاشِيَةٌ لِمَطْلَعِ طَائِفَةٍ  
عَلَى «الدُّرِّ الْمَخْتَارِ»  
شَرَحَ بِتَنْوِيرِ الْإِبْصَارِ  
فِي مَذْهَبِ الْإِمَامِ أَبِي حَنِيفَةَ النَّبَاتِ

تَمْتِيفُ  
الدُّرِّ الْمَخْتَارِ لِأَبِي حَنِيفَةَ مَدِينَةِ الْقَوْمِ بِالْمَطْلَعِ طَائِفَةٍ  
الْمَدِينَةِ ١٣٣١ هـ

تَحْقِيقُ وَتَرْجُومَةُ  
الدُّرِّ الْمَخْتَارِ لِأَبِي حَنِيفَةَ مَدِينَةِ الْقَوْمِ بِالْمَطْلَعِ طَائِفَةٍ

أَبِي حَنِيفَةَ الْحَارِثِيُّ شَرَحَ  
الْأَضْحَكِيَّةَ - الْحُفْظَةَ وَالْإِبْرَاهِيمِيَّةَ -  
إِحْيَاءَ الذُّوَابِ - الْأَشْرَبِيَّةَ -  
الْمَبْتَدَأَ - الرَّهْفَةَ

دار الكتب العلمية  
Dar Al-Kutub Al-Ilmiyah  
DKI  
أسست في بيروت سنة 1971  
Est. by Muhammad Ali Baydoun 1971 Beirut - Lebanon  
Établie par Mohamed Ali Baydoun 1971 Beyrouth - Liban

In the 11<sup>th</sup> volume, page 171 has the quotation from the above named Sa'adat al-dārayn<sup>175</sup>:

قوله: «أسألك بحق السائلين عليك وبحق مخرجي هذا وبحق ممشائي» فعلم من هذا كله أن التوسل صدر من النبي ﷺ وأنه أمر أصحابه أن يقولوه، ولم يزل السلف من التابعين ومن بعدهم يستعملون هذا الدعاء عند خروجهم إلى الصلاة ولم ينكر عليهم أحد في الدعاء به. ومنها: أنه ﷺ كان يقول في بعض أدعيته: «بحق نبيك والأنبياء الذين من قبلي» رواه الطبراني بسند جيد كما قاله العلامة المحقق في «الجوهر المنتظم» والسيد السمهودي والقسطلاني، وهو توسل به وبالأنباء - عليه وعليهم الصلاة والسلام - بلا شك فكيف تمنع أمته منه؟! وهذا اللفظ قطعه من حديث طويل رواه الطبراني في «الكبير» و«الأوسط» وابن حبان، والحاكم وصححوه عن أنس بن مالك رضي الله عنه قال: لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي طالب رضي الله عنه وكانت ربت النبي ﷺ دخل عليها رسول الله ﷺ فجلس عند رأسها وقال: «رحمك الله يا أمي بعد أمي» وذكر ثناءه عليها وتكفينها ببرده وأمر بحفر قبرها، قال: فلما بلغوا النجد حفره رسول الله ﷺ بيده وأخرج ترابه بيده، فلما فرغ دخل رسول الله ﷺ فاضطجع فيه، ثم قال: «الله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد، ووسع عليها مدخلها، بحق نبيك والأنبياء الذين من قبلي فإنك أرحم الراحمين».

Al-Samnudi mentioned the following about the Fatima bint Asad (ra) narration:

“That he ﷺ would say in some of his supplications: **‘By the right/mediation of your Prophet and the Prophet’s that came before me.’** Al-Tabarani related it with a **Jayyid** (good) sanad as was said by the highly learned verifier (**Ibn Hajar al-Haytami**) in *al-Jawhar al-Munazzam*, **al-Sayyid al-Samhudi** and **al-Qastallani**.”

<sup>175</sup> The quote from al-Samnudi is available here also - <https://tinyurl.com/ke5fp238>

He also mentioned: *“This wording is a part of the lengthy hadith related by al-Tabarani in al-Kabir and al-Awsat, and Ibn Hibban and al-Hakim authenticated it from Anas...”*

Ibn Hibban and al-Hakim did not record the actual narration with the wording for Tawassul (see the box in the above image). What was actually meant is that Ibn Hibban and al-Hakim made tawthiq (accreditation) of Rawh ibn Salah. Or it meant that it fulfils the conditions of Ibn Hibban and al-Hakim. See the quote from Imam Zaynud-Din al-Iraqi given above.

# AUTHENTICATION BY AL-QADI YUSUF AL-NABHANI (d. 1350 AH/1932 CE)

Shaykh Yusuf al-Nabhani was one of the most prominent scholars from the country presently known as Lebanon. He was also an Islamic judge (Qadi) in Beirut where he is also buried.<sup>176</sup> He has mentioned his own background and studies as translated into English from Arabic.<sup>177</sup>

He has left a work entitled *Shawahid al-Haqq* which has mentioned the Fatima bint Asad (ra) narration. Title page:



<sup>176</sup> The writer of these lines has visited his grave in Beirut back in August 2002.

<sup>177</sup> See here for details - <https://seekerofthesacredknowledge.wordpress.com/2011/07/21/the-righteous-life-and-blessed-works-of-the-poet-of-the-holy-prophet/>



The actual narration is on p. 115 where he was quoting from the earlier Shafi'i Mufti of Makka, Zayni Dahlan<sup>178</sup> (d. 1886 CE).

ومن بعدهم يستعملون هذا الدعاء عند خروجهم إلى الصلاة ولم ينكر عليهم أحد في الدعاء به .  
 ومما جاء عنه رضي الله عنه من التوسل قوله رضي الله عنه : «اغفر لأمي فاطمة بنت أسد ووسع عليها مدخلها  
 بحق نبيك والأنبياء الذين من قبلي» ، وهذا اللفظ قطعة من حديث طويل رواه الطبراني في الكبير  
 والأوسط وابن حبان والحاكم وصححه عن أنس بن مالك رضي الله عنه قال : «لما ماتت فاطمة بنت  
 أسد رضي الله عنها وكانت ربت النبي صلى الله عليه وسلم ، وهي أم علي بن أبي طالب رضي الله عنه دخل عليها  
 رسول الله صلى الله عليه وسلم فجلس عند رأسها وقال رحك لله يا أمي بعد أمي وذكر ثناء عليها وتكفينها بيرده  
 وأمره يحفر قبرها ، قال فلما بلغوا اللحد حفروه رضي الله عنه بيده وأخرج ترابه بيده ، فلما فرغ دخل صلى الله عليه وسلم  
 فاضطجع فيه ثم قال : «الله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد ووسع  
 عليها مدخلها بحق نبيك والأنبياء» الذين من قبلي فإنك أرحم الراحمين» وروى ابن أبي شيبه عن  
 جابر رضي الله عنه مثل ذلك ، وكذا روى مثله ابن عبد البر عن ابن عباس رضي الله عنهما ، ورواه أبو  
 نعيم في الحلية عن أنس رضي الله عنه ذكر ذلك كله الحافظ السيوطي في الجامع الكبير .

ومن الأحاديث الصحيحة التي جاء التصريح فيها بالتوسل ما رواه الترمذي والنسائي  
 والبيهقي والطبراني بإسناد صحيح عن عثمان بن حنيف ، وهو صحابي مشهور رضي الله عنه وأن  
 رجلاً ضريراً أتى النبي صلى الله عليه وسلم ، فقال ادع الله أن يعافيني ، فقال إن شئت دعوت وإن شئت صبرت وهو  
 خير ، قال فادعه ، فأمره أن يتوضأ فليحسن وضوءه ويدعو بهذا الدعاء : اللهم إني أسألك وأتوجه  
 إليك بنبيك محمد نبي الرحمة ، يا محمد إني أتوجه بك إلى ربي في حاجتي لتقضي اللهم شفعة في فماد  
 وقد أبصره .

وفي رواية قال ابن حنيف وفوالله ما تفرقتنا وطال بنا الحديث حتى دخل علينا الرجل كان لم  
 يكن به فسرقه وخرج هذا الحديث أيضاً البخاري في تاريخه وابن ماجه والحاكم في المستدرک بإسناد  
 صحيح ، وذكره الجلال السيوطي في الجامع الكبير والصغير ، ففي هذا الحديث والتوسل والنداء ،  
 وابن عبد الوهاب يمنع كلا منهما ويحكم بكفر من فعل ذلك ، وليس لابن عبد الوهاب أن يقول إن  
 هذا إنما كان في حياة النبي صلى الله عليه وسلم ، لأن الدعاء استعملته أيضاً الصحابة والتابعون بعد وفاته صلى الله عليه وسلم لقضاء  
 حوائجهم .

فقد روى الطبراني والبيهقي وأن رجلاً كان يختلف إلى عثمان رضي الله عنه في زمن خلافته في  
 حاجة فكان لا يأنف إليه ولا ينظر في حاجته ، فشكا ذلك لعثمان بن حنيف ، فقال له أئت الميضاة  
 فتوضأ ثم أئت المسجد فصل ، ثم قل : اللهم إني أسألك وأتوجه إليك بنبينا محمد نبي الرحمة ، يا  
 محمد إني أتوجه بك إلى ربي لتقضي حاجتي وتذكر حاجتك ، فانطلق الرجل فصنع ذلك ثم أتى باب  
 عثمان رضي الله عنه ، فجاءه البواب فأخذ بيده فأدخلاه على عثمان فأجلسه معه ، وقال أذكر حاجتك  
 فذكر حاجته فقضاهما ، ثم قال له ما كان لك من حاجة فأذكرها ، ثم خرج من عنده فلقي ابن حنيف  
 فقال له : جزاك الله خيراً ما كان ينظر في حاجتي حتى كلمته لي ، فقال ابن حنيف والله ما كلمته ولكني  
 شهدت رسول الله صلى الله عليه وسلم وأتاه ضرير فشكا إليه ذهاب بصره إلى آخر الحديث المتقدم ، فهذا توسل  
 ونداء بعد وفاته صلى الله عليه وسلم .

The underlined part mentioned about the Fatima (ra) narration: “*Al-Tabarani related it in al-Kabir and al-Awsat; Ibn Hibban and al-Hakim authenticated it from Anas...*”

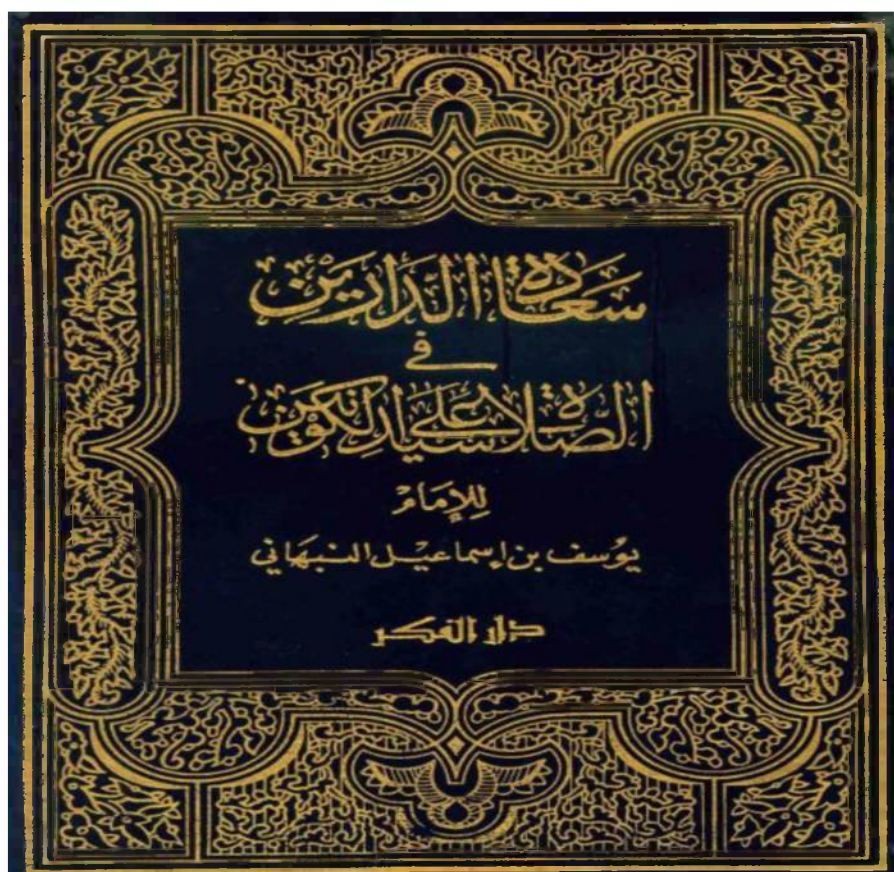
As stated above, what is known that Ibn Hibban and al-Hakim did not record the actual narration with the wording for Tawassul (see the box in the above image).

<sup>178</sup> He mentioned it in his al-Durar al-sanfiyah fi al-radd alá al-Wahhabiyyah (pp. 7-8).

What is actually meant is that Ibn Hibban and al-Hakim made tawthiq (accreditation) of Rawh ibn Salah, or it fulfils their criteria for deeming the said narration to be Sahih. Nevertheless, Shaykh al-Nabhani also quoted Imam ibn Hajar al-Haytami declaring the sanad to be Jayyid from his *al-Jawhar al-Munazzam*. That was mentioned on p. 102 of the *Shawahid al-Haqq*:

عند عثمان بن عفان زمن إمارته رحمه الله وعسر عليه قضاؤها منه وفعله فقضاها، رواه الطبراني والبيهقي وروى الطبراني بسند جيد أنه ذكر في دعائه بحق نبيك والأنبياء الذين من قبلي

As for the personal authentication of the chain of transmission by Shaykh al-Nabhani, then this can be witnessed in another work of his entitled: *Sa'adat al-Darayn fi al-Salat ala Sayyid al Kawnayn*. Cover page:



On p. 533 he mentioned just the part of the narration with the wording for Tawassul and ascribed the narration to al-Bayhaqi:

﴿ ١٢٢ ﴾

عرفت محمدا ولم اخلفه قال يا رب انك لما خلقتني بيدك وتفخت في من روحك رفعت  
رأسي فرأيت على قوائم العرش مكتوبا لا اله الا الله محمد رسول الله فرفعت اليك يا  
تصف لاسمك الا احب الخلق اليك فقال له الله تعالى صدقت يا آدم انه لا احب الخلق  
الي واذا سألتني بحقه فقد غفرت بك ولو لا محمد لما خلقتك واخرج النسائي والترمذي  
وصححه ان رجلا ضرب را الى النبي صلى الله عليه وسلم فقال ادع الله ان يعاقبني قال  
ان شئت دعوت وان شئت صبرت فهو خير لك فقال فادع فامرء ان يشوذا فيحسن  
وضوءه فيدعو بهذا الدعاء اللهم اني اسألك واتوجه اليك بنبيك محمد صلى الله عليه وسلم  
نبي الرحمة يا محمد اني اتوجه بك الى ربي في حاجتي لتفرض لي اللهم شفعة في وصححه النسائي  
وزاد قسام وقد اصره وروى البيهقي بسند جيد انه صلى الله عليه وسلم قال في دعائه  
بحق نبيك والانبياء الذين من قبلي ولا فرق بين ذكر التوسل والاستغاثة والتشفع

The portion in the red box mentioned: “And al-Bayhaqi related it with a **Jayyid** (good) chain of transmission that the Prophet ﷺ said in his du’a: ‘By the **right/mediation of your Prophet and the Prophet’s that came before me.**’”

The narration was not recorded by al-Bayhaqi in his available hadith collections but it is known that al-Bayhaqi did transmit the actual narration with his chain of transmission running back to al-Tabarani. This was shown earlier from the *Manaqib* (pp. 47-48) of Imam al-Khawarizmi, and the name of Imam al-Bayhaqi and al-Tabarani have been underlined:

في بيان اسمه من قبل أبيه وأمه ..... ٤٧

صلى الله عليه وآله وماتت بالمدينة وشهدها رسول الله صلى الله عليه وآله وسلم وعلي بن أبي طالب صلى الله عليه <sup>(١)</sup>.

١٠ - وأخبرنا الشيخ القاضي ، الامام الزاهد ، زين الائمة ، أبو الحسن علي بن أحمد العاصمي الخوارزمي ، أخبرنا القاضي الإمام ، شيخ القضاة اسماعيل بن أحمد الواعظ ، أخبرنا والدي شيخ السنة أبو بكر أحمد بن الحسين البيهقي ، أخبرنا علي بن أحمد بن عبدان أخبرنا سليمان بن أحمد بن أيوب ، حدثنا أحمد بن حماد بن رغبة المقصري ، حدثنا روح بن صلاح ، حدثنا الثوري ، عن عاصم الأحول ، عن أنس بن مالك قال : لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي طالب عليه السلام دخل عليها رسول الله صلى الله عليه وآله فجلس عند رأسها فقال : رحمتك الله يا أمي كنت أمي بعد أمي ، تجوعين وتشبعيني وتعزين وتكسوين وتنعين نفسك طيب الطعام وتطعميني تزيدين بذلك وجه الله تعالى والدار الآخرة ، ثم أمر أن تغسل ثلاثاً فلما بلغ الماء الذي فيه الكافور سكب رسول الله صلى الله عليه وآله بيده الشريفة ، ثم خلع قميصه فألبسها إياه وكفنت فوقه <sup>(٢)</sup> ثم دعا رسول الله صلى الله عليه وآله و آله اسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاماً أسود فحفرها قبرها ، فلما بلغوا قبرها <sup>(٣)</sup> ، حفره رسول الله صلى الله عليه وآله بيده وأخرج ترابه بيده فلما فرغ دخل رسول الله صلى الله عليه وآله فاضطجع فيه ثم قال [ يا ] الله الذي يحيي ويميت وهو حي لا يموت ، اغفر لامي فاطمة بنت أسد ولقنتها حجتها ، ووسع عليها مدخلها بحق نبيك محمد والأنبياء

(١) تاريخ مدينة دمشق لابن عساكر ترجمة الإمام علي بن أبي طالب عليه السلام ١ / ٢٢ ح / ١٠ وفيه : وام

هاني [ وهي ] جملة بدل « فاختة » وفضائل الصحابة ٢ / ٥٥٥ . ح / ٩٣٣ بحذف صدر الحديث .

(٢) في [ و ] : « فيه » بدل فوقه .

(٣) هكذا في الأصلين والصحاح : فلما بلغوا خدها .

**AUTHENTICATION ACCEPTED BY  
SHAYKH JAMIL EFFENDI AL-  
ZAHAWI (d. 1355 AH/1936 CE)**

Shaykh Jamil Effendi al-Zahawi (1355 AH/d. 1936 CE) in his *al-Fajr al-Sadiq fi al-radd `ala munkiri al-tawassul* has mentioned the narration of Fatima bint Asad (ra). The last page mentioned that he completed this work in Ramadan 1322 AH/1904 CE. Front cover of the named work:

الفجر الصادق  
في الرد على الفرقة الوهابية المارقة

تأليف العلامة بغداد  
جَمِيل صَدِيقِ الزَّهَّادِ

دار الصديق الأكبر



He has mentioned the narration on p. 80:

ومنها: قوله صلى الله عليه وسلم: ( اغفر لأمي فاطمة بنت أسد  
ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي ) إلى  
آخر الحديث. رواه الطبراني في الكبير ، وصححه ابن حبان  
والحاكم ، عن أنس بن مالك رضي الله عنه - وفاطمة هذه أم علي  
كرم الله وجهه ، التي ربت النبي صلى الله عليه وسلم . وروى ابن  
أبي شيبة عن جابر مثل ذلك ، وروى مثله أيضاً ابن عبد البر عن ابن  
عباس ، رواه أبو نعيم في الحلية عن أنس كما ذكره الحافظ  
السيوطي في الجامع الكبير .

The full work has been translated into English<sup>179</sup> and the above lines are translated as follows: “Among further evidences for the permissibility of tawassul is the occasion when the Prophet ﷺ said on the authority of Anas ibn Malik: ‘O God, grant forgiveness to my mother, Fatima Bint Asad, and make vast for her the place of her going in **by right of thy Prophet and that of those prophets who came before me**’ and so on until the end of the hadith. **Al-Tabarani relates it in al-Kabir. Ibn Hibban and al-Hakim declare it sound.** The ‘Fatima’ referred to here is the mother of Sayyiduna `Ali who raised the Prophet. Ibn Abi Shayba on the authority of Jabir relates a similar narrative. Similar also is what Ibn `Abd Al-Barr on the authority of Ibn `Abbas and Abu Nu`aym in his *Hilya* on the authority of Anas Ibn Malik relate, as al-Hafiz al-Suyuti mentioned in the *Jami` al-Kabir*.”

What is actually meant is that Ibn Hibban and al-Hakim made tawthiq (accreditation) of Rawh ibn Salah, or it fulfils their criteria for deeming the said narration to be Sahih. See the quote from Imam Zaynud-Din al-Iraqi given a few pages back.

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<sup>179</sup> Published under the title: THE DOCTRINE OF AHL AL-SUNNA VERSUS THE "SALAFI" MOVEMENT.

# AUTHENTICATION BY SHAYKH MUHAMMAD HABIBULLAH AL- SHANQITI (d. 1363 AH/1944 CE)

The Mauritanian Maliki Hadith scholar known as Shaykh Muhammad Habibullah al-Shanqiti<sup>180</sup> compiled a work on the virtues of the noble Sahabi, Ali ibn Abi Talib (ra). It was entitled: *Kifayatul Talib li-Manaqib Ali ibn Abi Talib* and it was initially published in 1936. Front cover of the old edition:

هذه رسالة في مناقب علي كرم الله وجهه  
تسمى  
كفاية الطالب : لمناقب علي بن أبي طالب

للمعيد الفقير لرحمة ربه : محمد حبيب الله  
الشنقيطي إقايما . المدني مهاجرا . ومدقنا إن شاء الله  
عادم فشر العلم بالحرمين الشريفين . ثم بالأزهر المعمور حالا  
نفعه الله ببركات علي رضي الله عنه وعن ذريته الطاهرة آآين

( حقوق الطبع محفوظة )

الطبعة الأولى

سنة ١٣٥٥ هـ — سنة ١٩٣٦ م

مطبعة الاستقامة  
بشامخ أم الغلام رقم ١٤ بكسرين

On p. 22 he has mentioned the Fatima bint Asad (ra) narration as highlighted:

<sup>180</sup> His biography in Arabic - <https://makkahscholars.org/scholar/109>

أبي طالب فكان أصغر من جعفر بعشر سنين وكان جعفر أصغر من عقيل بعشر سنين أيضا وكان عقيل أصغر من طالب بعشر سنين أيضا وهم أشقاء كلهم أبوهم أبو طالب وأمهم فاطمة بنت أسد رضى الله عنها كما صرح به ابن عبد البر في الاستيعاب وغيره وكذلك شقيقتهم أم هانئ وأمهما فاختة وجماعة كما في الرياض النضرة للحبيب الطبري . وروى الطبراني في الكبير والأوسط وابن حبان والحاكم وصححوه عن أنس بن مالك رضى الله عنه أن رسول الله صلى الله عليه وسلم دخل قبرها وأحدها . وقال اللهم اغفر لأمي فاطمة بنت أسد ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي فإنك أرحم الراحمين، وفي رواية اللهم اغفر لأمي بعد أمي فاطمة بنت أسد ووسع عليها مدخلها الخ والحق المذكور في قوله بحق نبيك المتوسل به هو الجاه والمنزلة والقدر والمقام فهذه الالفاظ مترادفة كما هو صريح في كل محل استعملت فيه هذه الالفاظ أو أحدها فلا حاجة إلى تفسيره بحديث ما حق العباد على الله المروي في صحيح البخارى عن معاذ بن جبل رضى الله تعالى عنه حتى يقول الخصم لاحق على الله تعالى لا حدلان ذلك في معنى آخر وهو أن لا يعذب الله عباده إذا عبدوه ولم يشركوا به شيئا بل يدخلهم الجنة كما روى بهذا اللفظ فالمراد به في حديث معاذ المذكور الأمر المتحقق الثابت لأن إحسان الله تعالى على من لم يشرك به غيره كالحق الواجب لصدق وعده تعالى . فكان محقق الحصول لا محالة . هذا ملخص كلام العلماء فيه على هذا المعنى الآخر . الذى ورد فيه حديث معاذ بن جبل رضى الله عنه . لا المعنى المقصود في حديث بحق نبيك والأنبياء الذين من قبلي . فالمراد به الجاه كما علمت والله تعالى

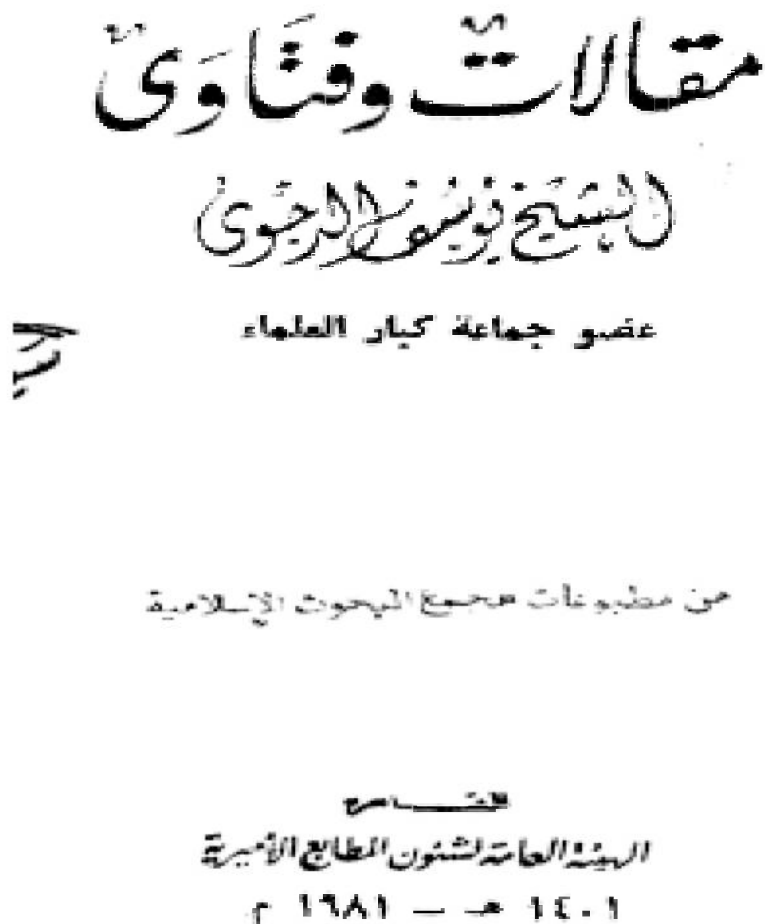
The underlined part mentioned about the Fatima (ra) narration: “*Al-Tabarani related it in al-Kabir and al-Awsat; Ibn Hibban and al-Hakim authenticated it from Anas...*”

What is known is that Ibn Hibban and al-Hakim did not record the actual narration with the wording for Tawassul. What is actually meant is that Ibn Hibban and al-Hakim made tawthiq (accreditation) of Rawh ibn Salah, or it fulfils their criteria for deeming the said narration to be Sahih. See the quote from Imam Zaynud-Din al-Iraqi given a few pages back. Hence, this is an indication that Shaykh al-Shanqiti considered the narration at hand to be Sahih.



# **AUTHENTICATION BY SHAYKH YUSUF AL-DAJAWI (d. 1365 AH/1946 CE)**

Shaykh Yusuf al Dajawi was a member of the Council of Senior Scholars at al-Azhar University in Cairo, Egypt. His scholarly verdicts on various legal questions have been published in his *Maqalat wa-Fatawa* (Cairo: Majmu` al-Buhuth al-Islamiya, 1401 AH/1981 CE). Front cover:



In the 1<sup>st</sup> volume, p. 155 he has mentioned the narration and authenticated the chain of transmission:

فيها ، فقال له : والله ما كلمته ولكني كنت مع رسول الله - صلى الله عليه وسلم - فدنطل عليه أعمى ، وذكر الحديث .

هذا وقد تورط - صلى الله عليه - بالأنبياء السابقين بعد موتهم كما في الحديث الصحيح .

فمن أنس بن مالك - رضى الله تعالى عنه - قال : « لَمَّا مَاتَتْ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمٍ أُمُّ عَلِيِّ بْنِ أَبِي خَالِصٍ - رضى الله تعالى عنه - ، وَكَانَتْ قَدْ رَيْتَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، دَخَلَ عَلَيْهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَجَلَسَ عِنْدَ رَأْسِهَا ثُمَّ قَالَ : رَحِمَكَ اللَّهُ يَا أُمِّي بَعْدَ أُمِّي . وَذَكَرَ تَدَاهُ عَلَيْهَا ، ثُمَّ كَفَّتْهَا بِرِدَائِهِ وَأَمَرَ بِحَفْرِ قَبْرِهَا ، قَالَ فَلَمَّا بَدَأُوا اللَّحْدَ حَفَرَهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِيَدِهِ وَأَخْرَجَ تَرَائِمَهُ بِيَدِهِ ، فَلَمَّا قَرَعَ دَخَلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَاضْطَجَعَ فِيهِ ثُمَّ قَالَ : « اللَّهُ الَّذِي يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ » اغْفِرْ لِأُمِّي فَاطِمَةَ بِنْتُ أَسَدٍ وَوَسِّعْ لَهَا مَدْخَلَهَا بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ » .

أخرجه الطبراني في الكبير والأوسط وابن حبان والحاكم بسند صحيح . وروى ابن أبي شيبة عن جابر - رضى الله تعالى عنه - مثل ذلك ، وروى مثله ابن عبد البر عن ابن عباس - رضى الله تعالى عنه - ، ورواه أبو نعيم في الحلية عن أنس - رضى الله تعالى عنه - .  
ثم نقول : إنهم كانوا يجهلون بإثاره - صلى الله عليه وسلم - بعد موته ، فقد ثبت أنه كان له - صلى الله عليه وسلم - جية عند

The second box in red stated:

**“It was related by al-Tabarani in al-Kabir and al-Awsat, Ibn Hibban and al-Hakim with a Sahih chain of transmission (sanad).”**

What is known that Ibn Hibban and al-Hakim did not record the actual narration with the wording for Tawassul but they made tawthiq (accreditation) of Rawh ibn Salah. What is actually meant is that Ibn Hibban and al-Hakim made tawthiq (accreditation) of Rawh ibn Salah, or it fulfils their criteria for deeming the said narration to be Sahih. See the quote from Imam Zaynud-Din al-Iraqi given a few

pages back. Nevertheless, Shaykh al-Dajawi gave the verdict that the sanad is authentic (Sahih).

# AUTHENTICATION ACCEPTED BY SHAYKH MUHAMMAD ZAHID AL- KAWTHARI (d. 1371 AH/1952 CE)

Shaykh Muhammad Zahid al-Kawthari<sup>181</sup> was the last deputy Mufti to the last Shaykh al-Islam (Mustafa Sabri) of the Ottoman Caliphate. He was a fervent critic of modern-day Salafism, and likewise many from within the house of Salafism have had a reciprocal loathing for him too. Within his series of articles published under the title *Maqalat al-Kawthari* there is a short piece on Tawassul entitled: *Mahq al-Taqaawul fi Mas'ala al-Tawassul*<sup>182</sup>. This work was also published as an independent work. A later edition was edited and published by the late Albanian Hanafi faqih: Wahbi Sulayman Ghawji (d. 2013). This is the front cover of his edition:



<sup>181</sup> A short biography is available in English here - <https://havatalulama.wordpress.com/2013/01/03/imam-muhammad-zahid-al-kawthari/>

<sup>182</sup> Available here - <https://www.arrabita.ma/blog/%D9%85%D8%AD%D9%82-%D8%A7%D9%84%D8%AA%D9%82%D9%88%D9%91%D9%84-%D9%81%D9%8A-%D9%85%D8%B3%D8%A3%D9%84%D8%A9-%D8%A7%D9%84%D8%AA%D9%88%D8%B3%D9%84%D9%84%D9%84%D8%A5%D9%85%D8%A7%D9%85-%D8%A7%D9%84%D8%B9/>

Al-Kawthari has mentioned the narration in two places. In the above edition it was first mentioned on p. 103:

وقد نصّ على صحة هذا الحديث جماعة من الحفاظ كما سيأتي<sup>(١)</sup> : وقد ورد أيضاً في حديث فاطمة بنت أسد رضي الله عنها « بحق نبيك والأنبياء الذين من قبلي »<sup>(٢)</sup> ورجال هذا الحديث ثقات سوى رُفوح بن صلاح . وعنه يقول الحاكم : ثقة مأمون<sup>(٣)</sup> وذكره ابن حبان في الثقات<sup>(٤)</sup> .

(١) أي من نقول المصنف رحمه الله تعالى .  
(٢) تمام الحديث ما رواه الطبراني في معجمه الكبير والأوسط عن أنس رضي الله عنه قال : لما ماتت فاطمة بنت أسد أم علي رضي الله عنهما دخل عليها رسول الله ﷺ فجلس عند رأسها فقال يرحمك الله يا أمي ، كنت أمي بعد أمي تجوعين وتشبهينني وتعرين وتكسبيني وتمدين نفسك طيباً وتطعمينني تريدن بذلك وجه الله تعالى والدار الآخرة ثم أمر أن تُغسل ثلاثاً ثلاثاً فلما بلغ الماء الذي فيه الكافور وضعه رسول الله ﷺ بيده ثم خلع قميصه فألبسه إياها وكفنها ببرق فوفقه ، ثم دعا أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب ، وغلاماً أسود يحفرون ، فحفروا قبرها فلما بلغوا اللحد حفروه رسول الله ﷺ بيده وأخرج ترابه بيده ، فلما فرغ دخل رسول الله ﷺ فاضطجع فيه وقال : « الله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد ولقننها حجتها ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي فإنك أرحم الراحمين » وكبر عليها أربعاً وأدخلها اللحد هو والعباس وأبو بكر رضي الله عنهما .  
قال الحافظ نور الدين الهيثمي في (مجمع الزوائد) رجاله رجال الصحيح غير رُفوح بن صلاح ، وقد وثقه ابن حبان ، والحاكم وفيه ضعف اهـ قال الشيخ المحدث عبد الله الصديقي الغماري روح بن صلاح المصري ، ذكره ابن عدي في الضعفاء ، وقال الدارقطني : ضعيف ، وذكره ابن حبان في الثقات ، وقال الحاكم ثقة مأمون ، على أن ضعفه خفيف عند من ضعفه كما يستفاد من عباراتهم ، ولذا عبر الهيثمي بما يفيد خفة الضعف كما لا يخفى على من مارس كتب الفن فالحديث لا يقل عن رتبة الحسن بل هو على شرط ابن حبان صحيح . اهـ انظر (إتحاف الأذكياء) ص ٢٠ ورواه كذلك ابن عبد البر عن ابن عباس ، وابن أبي شيبة عن جابر ، وأخرجه (الديلمي وأبو نعيم) فطرقة يشد بعضها بعضاً بقوة . وانظر مفاهيم يجب أن تصحح ص ١٥١ ، والاستدراك فيه ص ٣٢٢ - ٣٢٣ و(التوسل) للشيخ يوسف النجدي رحمه الله تعالى في (مقالات وفتاوى) (١/ ١٥٥) .  
(٣) ابن حبان من الطليقة التي فيها الذهبي [ إذا وثق أحدهم شخصاً فعرض على قوله بتاجديك ] كما جاء في رسالة ذكر من يُعتمد قوله في الجرح والتعديل ، تحقيق الشيخ أبو غدة حفظه مولاه .

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The wording of interest being:

وقد ورد أيضاً في حديث فاطمة بنت أسد رضي الله عنها " بحق نبيك والأنبياء الذين من قبلي ". ورجال هذا الحديث ثقات سوى رُفوح بن صلاح .

وعنه يقول الحاكم : ثقة مأمون وذكره ابن حبان في الثقات

وهو نص على أنه لا فرق بين الأحياء والأموات في باب التوسل

وهذا توسل بجاه الأنبياء صريح

Meaning: "It was also mentioned in the hadith of Fatima bint Asad, may Allah be pleased with her: 'By the right/mediation of your Prophet and the Prophet's that came before me.' The narrators of this hadith are trustworthy besides Rawh ibn Salah and about him al-Hakim said: Thiqa ma'mun (Trustworthy and reliable), and Ibn Hibban mentioned him in (Kitab) al-Thiqat. It is textual evidence that upon this there is no difference between the living and the dead in the matter of tawassul, and this tawassul by the status of the Prophets is clear."

Then on p. 135:

الكبير و صححه بعد سوجه من طرق ، كما ذكره أبو الحسن الهيثمي في ( مجمع الزوائد )<sup>(١)</sup> وأقره عليه ، كما أقر المنذري قبله في ( الترغيب والترهيب ) وقبله أبو الحسن السقدي ، وأخرجه أيضاً أبو نعيم في ( المعرفة ) والبيهقي من طريقين ، وإستادهما صحيح أيضاً .

٥ - ومنها حديث فاطمة بنت أسد رضي الله عنها ، وفيه من لفظ رسول الله ﷺ \* بحق نبيك والأنبياء من قبلي »<sup>(٢)</sup> و صححه ابن حبان<sup>(٣)</sup> ، والحاكم ، وأخرجه الطبراني في الكبير ، والأوسط بسند فيه رَوْح بن صلاح وثقة ابن حبان ، والحاكم ، وبقية رجاله رجال الصحيح ، كما قال الهيثمي في ( المجمع )<sup>(٤)</sup> .

وفيه التوسل بذوات الأنبياء الذين انتقلوا إلى الدار الآخرة .

٦ - ومنها حديث عمر رضي الله عنه ، عن النبي ﷺ « لما اقترف آدم الخطيئة قال يا رب أسألك بحق محمد إلا غفرت لي »<sup>(٥)</sup> أخرجه الحاكم في

(١) مجمع الزوائد ( ٢٧٩ / ٢ ) الترغيب ( ٦٠٦ / ١ ) والبيهقي ( ١٦٦ / ٦ ) وما بعد .

(٢) تقدم ذكر الحديث كاملاً فيما سبق ص ١٠٧ .

(٣) روح بن صلاح وثقه ابن حبان والحاكم ( التوسل بالأنبياء ) مجمع الزوائد .

(٤) المجمع .

(٥) روى الحاكم في المستدرک على الصحيحين أو أحدهما ، بسنده إلى عمر رضي الله عنه قال : قال رسول الله ﷺ ( لما اقترف آدم عليه السلام الخطيئة قال يا رب أسألك بحق محمد لما غفرت لي . فقال الله يا آدم وكيف عرفت محمداً ولم أخلقه . قال يا رب لأنك لما خلقتني بيديك ونفخت في من روحك رقعته رأسي فرأيت على قوائم العرش مكتوباً ( لا إله إلا الله محمد رسول الله ) فعرفت أنك لم تصف لي اسمك إلا أحب الأسماء إليك فقال الله تعالى صدقت يا آدم إنه لأحب الخلق إليّ وإذ سألتني بحقه فقد غفرت لك ولولا محمد ما خلقتك ) . وقال هذا حديث صحيح الإسناد ورد عليه الأذهبي فقال يل موضوع ( ٦١٥ / ٢ ) قال الشيخ عبد الله الصديق والحق أن الحديث ليس بصحيح ولا موضوع ، بل هو ضعيف فقط كما صرح به البيهقي في ( دلائل النبوة ) وقد نقلت عبارته وردهت كلام =

The wording of interest being:

ومنها حديث فاطمة بنت أسد رضي الله عنها، وفيه من لفظ رسول الله صلى الله عليه وآله وسلم "بحق نبيك والأنبياء من قبلي" وصححه ابن حبان والحاكم، وأخرجه الطبراني في الكبير، والأوسط بسند فيه روح". ابن صلاح وثقه ابن حبان، والحاكم، وبقية رجاله رجال الصحيح، كما قال الهيثمي في "المجمع وفيه توسل بذوات الأنبياء الذين انتقلوا إلى دار الآخرة

"And from them is the Hadith of Fatima bint Asad, may Allah be pleased with her, and in it is the Prophet's □ wording: **'By the right/mediation of your Prophet and the Prophet's that came before me.'** Ibn Hibban and al-Hakim authenticated it and it was related by al-Tabarani in al-Kabir and al-Awsat with a chain of transmission containing Rawh ibn Salah, who was deemed to be trustworthy by Ibn Hibban and al-Hakim; the rest of the narrators (in the chain) are the men (found in the) Sahih (hadith collections), as al-Haythami said in al-Majma. And in it is Tawassul by means of the essences of the Prophets who have passed over to the abode of the Hereafter."

These two quotes are essentially stating that al-Kawthari accepted the authenticity of the narration. Now, the two detractors mentioned some quotations from their authority, the late Nasiruddin al-Albani who was a younger contemporary of al-Kawthari's. On p. 21 they mentioned al-Albani saying:

After what has preceded it is apparent to a fair minded person that when Shaikh Zāhid al-Kawtharī spoke about this ḥadīth he was not just with the knowledge of this science. He attempts to strengthen this ḥadīth and he only mentioned the praise and authentication of Rawhū ibn Ṣalāḥ and totally failed to mention the criticism and disparaging remarks which were greater than those who authenticated him. (Refer to (p.379) Maqalāt al-Kawtharī) (Silsilah Āḥadīth al-Ḍa'īfah' (1:79-82 no.23), Riyadh, Maktabah al-Mā'rif, 1412H/1992)

The detractors then commented straight after this quotation by stating:

Shaikh al-Albāni continues and shows the contradictions of al-Kawtharī and his principles and takes charge of the claims, showing his double standards on the authentications of Imāms Ibn Ḥibbān and al-Ḥākim. He also answers the claim the reason for the criticism is not mentioned and proceeds to mention the reasons. Shaikh Mamḥūd Saʿīd Mamduḥ despite his valiant digressive efforts fails to answer the reason for the criticism as he gracefully glosses over it in his *Rafʿ al-Minārah*.

Later on, they also mentioned the following on p. 32:

Regarding another ḥadīth and the narrator contained, Shaikh al-Albānī quotes Muḥammad Zāhid al-Kawtharī as saying,

“Yes Imām Ibn Ḥibbān mentioned him in his al-Thiqāt however his method in al-Thiqāt is that he mentions narrators in it when he is unaware of any criticism against them but this does not take them out of the condition in being unknown according to the other scholars and thus Ḥāfiẓ Ibn Ḥajr has refuted Imām Ibn Ḥibbān's inconsistencies in his Lisān al-Mizān.” (Maqalāt (p.309) I say: we find the madhab from the words of al-Kawtharī, which is, that he does not rely on the authentication of Ibn Ḥibbān and al-Ḥākim because both of them are lenient ie mutasāhil. Therefore, how is that he can declare the ḥadīth under discussion to be authentic and he does this just on the basis of them authenticating Rawhū ibn Ṣalāh, especially since others who are more knowledgeable than them in terms of narrators declare him weak.” (Silsilah Āḥādīth al-Daʿīfahʾ (1:82)

### **Reply:**

The readers who have reached this stage of this riposte would have realised that the Jarh (dispraise) on Rawh ibn Salah is of the vague type, and thus not viable to accept the conclusion that Rawh is overall weak by ijma (agreement). Once this fact is accepted and acknowledged, this leads one to accept the tawthiq (positive



accreditation) made by Ibn Hibban and al-Hakim, as well as the fact that Ya'qub ibn Sufyan al-Fasawi<sup>183</sup> related from Rawh, and he narrated from those he deemed to be trustworthy narrators. Al-Albani and those from his Salafi sect did not adhere to the principles that were quoted in demonstration of why the Jarh upon Rawh was of the vague type, and thus not much consideration is given to the Jarh which some mentioned as being of the mild type. Hence, these are the most likely reasons why al-Kawthari did not mention any of the Jarh mentioned about Rawh, and he opted for the tawthiq verdicts only.

Note also that Ibn Hibban did not show leniency by including Rawh as a trustworthy narrator in his *Kitab al-Thiqat*, because Rawh is not a majhul (unknown narrator), and his inclusion is supported by the fact al-Fasawi considered him to be Thiqat. Al-Fasawi died in 277 AH, while Ibn Hibban died in 354 AH, and al-Hakim died in 405 AH. On top of this, if al-Albani and his fellows were fair and balanced they would have to admit that al-Kawthari was not alone in accepting the authenticity of the narration at hand.

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<sup>183</sup> Earlier on it was mentioned:

The report in Arabic as recorded by al-Mizzi who was the Shaykh of al-Dhahabi as they both lived at the same time in Damascus, Syria, is as follows from his *Tahdhīb al-Kamāl* (32/333):

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَيْثَمِ الْأَصْبَهَانِي: حَدَّثَنَا أَبُو بَكْرِ الْأَدَابِي، قَالَ: سَمِعْتُ أَبَا عَبْدِ الرَّحْمَنِ النَّهْوَانِدِي الْأَدَابِي يَقُولُ: سَمِعْتُ يَعْقُوبَ بْنَ سَفْيَانَ يَقُولُ: كَتَبْتُ عَنْ أَلْفِ شَيْخٍ وَكَسَرَ كُلَّهُمْ ثِقَاتٌ

Meaning:

“Abdullah ibn Umar ibn Abdullah ibn al-Haytham al-Asbahani said: Abu Bakr al-Hafiz narrated to us by saying: I heard Abu Abdur Rahman al- al-Nuhawandi al-Hafiz say: I heard Ya'qub ibn Sufyan say: **“I wrote (hadiths) from one thousand Shaykhs and they all broke down to being from the trustworthy narrators (thiqat).”**”

The same report is found in:

- 1) Tarikh Dimashq (74/163) by al-Hafiz ibn Asakir (d. 571 AH)
- 2) Tahdhīb al-Kamāl (1/154, no. 49) of Imam al-Dhahabi
- 3) Siyar a'lam an-Nubala (12/162 and 13/181) of Imam al-Dhahabi
- 4) Tahdhīb al-Tahdhīb (1/40 and 11/387), of al-Hafiz ibn Hajar al-Asqalani
- 5) Maghani al-Akhyar fi Sharh Asami rijal Ma'ani al-Athar (3/256) of Imam Badruddin al-Ayni
- 6) Al-Muqaffa al-Kabir (1/406, no. 450) of Imam Taqiuddin al-Maqrizi (d. 845 AH)
- 7) Tabaqat Ulama al-Hadith (2/164) by Shaykh ibn Abd al-Hadi al-Hanbali (d. 744 AH)

Indeed, it has been shown that other scholars of the past also either authenticated the narration or accepted its authenticity. Towards the latter part of this rejoinder the following scholars who all died before al-Albani (d. 1999 CE), and their verdicts have been mentioned either directly from their works, or via indirect means:

- 1) **Imam Taqiuddin al-Subki (d. 756 AH)**
- 2) **Imam Nuruddin al-Samhudi (d. 911 AH)**
- 3) **Imam Shihabuddin al-Qastallani (d. 923 AH)**
- 4) **Imam Ahmed ibn Hajar al-Haytami (d. 974 AH)**
- 5) **Shaykh Abdul Malik al-Isami al-Makki (d. 1111 AH)**
- 6) **Shaykh Muhammad ibn Ali al-Shawkani (d. 1250 AH/1834 CE)**
- 7) **Shaykh Dawud ibn Sulayman al-Baghdadi (d. 1881 CE)**
- 8) **Mufti Ahmed ibn Zayni Dahlan (d. 1886 CE)**
- 9) **Shaykh Ibrahim al-Samnudi (d. 1908 CE)**
- 10) **Shaykh Yusuf al-Nabhani (d. 1932 CE)**
- 11) **Shaykh Jamil Effendi al-Zahawi (d. 1936 CE)**
- 12) **Shaykh Muhammad Habibullah al-Shanqiti (d. 1944 CE)**
- 13) **Shaykh Yusuf al-Dajawi (d. 1946 CE)**
- 14) **Shaykh Muhammad Zahid al-Kawthari (d. 1952 CE)**
- 15) **Shaykh Salama al-Azzami (d. 1956 CE)**
- 16) **Shaykh Muhammad al-Arabi al-Tabbani al-Makki (d. 1970 CE)**
- 17) **Shaykh Muhammad Khalil al-Khatib al-Azhari (1986 CE)**
- 18) **Shaykh Abdullah al-Ghumari (d. 1993 CE)**

Hence, whatever al-Albani and his cohort thought in weakening the narration and the status of Rawh ibn Salah was not in line with the verdicts held by all the above-named scholars, who all passed away before al-Albani, and others from our time. Al-Albani's targeting of al-Kawthari is inconsequential since he did not bother to mention or know of all the scholarly personalities that accepted the authenticity of the narration, or explicitly authenticated it. This is a proof of the biased nature

of the pseudo-Salafi discourse in attempting to be balanced and fair in grading the status of Rawh, and the overall authenticity of the narration, since they opposed those previous generations of scholars.

All of the above-named scholars are a testimony against the claims of al-Albani in his attempt to weaken the narration at hand in his *Silsilah Āḥadīth al-Ḍaʿīfah* (1:79-82 no.23), and his work on Tawassul entitled: *Tawassul – Seeking A Means of Nearness To Allah Its Types And Its Rulings* (pp. 101-102).

Other scholars who mentioned the narration of Fatima bint Asad (ra) shall be presented below without weakening or rejecting it in some way.

# AUTHENTICATION BY SHAYKH SALAMA AL-QUDA'I AL-AZZAMI AL- SHAFI'I (d. 1376 AH/1956 CE)

The Egyptian based Azhari scholar known as Shaykh Salama al-Azzami has left behind a work in refutation of certain innovations. It was entitled: *al-Barahin al-Sati'a fi Radd Ba'd al-Bida' al-Sha'i'a* ("The Beaming Proofs in Refuting Some Prevalent Innovations"), and it had an introduction by his contemporary known as Shaykh Muhammad Zahid al-Kawthari (d. 1371 AH/1952 CE).

Title page in Arabic:



The Fatima bint Asad (ra) narration was presented on p. 381:

أخرج الطبراني في معجمه الكبير والأوسط بسند رجاله رجال الصحيح  
إلا واحداً، ووثقه ابن حبان والحاكم بن أنس أنه لما ماتت فاطمة  
بنت أسد أم علي رضي الله عنهما دخل عليها رسول الله صلى الله عليه وسلم  
الحديث، وفي آخره أنه لما فرغ من حفر خدوها دخل رسول الله صلى الله  
عليه وسلم فاضطجع فيه وقال الله الذي يحيي ويميت وهو حي لا يموت إغفر  
لأبي فاطمة بنت أسد ولقنها حجتها ووسع عليها مدخلها بحق نبيك والأنبياء

The first two lines mentioned:

*“Al-Tabarani related it in his al-Mu’jam al-Kabir and al-Awsat with a chain of transmission with narrators that are the men of the Sahih (hadith collections) except one narrator, and (he was declared to be) trustworthy (thiqa) by Ibn Hibban and al-Hakim...”*

This is a clear indication that Shaykh Salama al-Azzami considered the chain to be authentic in some way, and he accepted the authenticity of the narration. He did not mention any of the Jarh applied upon Rawh ibn Salah as he may have judged it to have been inconsequential due it being a vague type of criticism.

# AUTHENTICATION ACCEPTED BY SHAYKH MUHAMMAD AL-HAMID

Earlier on a quotation on what constitutes Tawassul was provided from the late Syrian Hanafi scholar known as Shaykh Muhammad al-Hamid (d. 1969 CE) from his *Rudud 'ala abatil wa rasa'il*. Within this same work (2/26) he has also mentioned the Fatima bint Asad (ra) narration as follows. Title page:

رُدُودٌ عَلَىٰ بَاطِلِيكَ

وَتَمْحِصَاتٌ لِحَقِّ دِينِيَّةٍ

الْقِسْمُ الثَّانِي

العلامة المجاهد الشيخ

محمد الحامد



Actual page with the quotation:

والحق المذكور حقٌ تفضُّليٌ جعله الله على نفسه الكريمة إذ لا يجب على الله شيءٌ  
يايجاب غيره عليه سبحانه وتعالى .

ورواه الحافظ أبو نعيم أيضاً في ( عمل اليوم والليلة ) بلفظ كان رسول الله ﷺ إذا  
خرج إلى الصلاة قال : « اللهم إني أسألك بحق السائلين عليك » إلى آخر الحديث  
للمقدم . ورواه البيهقي في كتاب الدعوات أيضاً . وقد كان عليه وآله الصلاة والسلام

يقول في بعض ادعيته : « بحق نبيك والأنبياء الذين من قبلي » روي بسند جيد كما قال  
العلامة ابن حجر في ( الجوهر المنظم ، في زيارة القبر للمنظم ) ، ورواه ابن حبان والحام  
والطبراني في الكبير والأوسط وصحَّوه عن أنس بن مالك رضي الله تعالى عنه قال : لما

ماتت فاطمة بنت أسد بن هاشم رضي الله تعالى عنها أم سيدنا علي بن أبي طالب  
رضي الله تعالى عنه وكُرِّم وجهه ، وكانت رُبَّت النبي ﷺ ، دخل عليها رسول الله  
صلى الله تعالى عليه وآله وسلم وجلس عند رأسها وقال : « رحمتك الله يا أمي بمد  
أمي » ، وذكر ثنائه عليها وتكفينها ببيته الشريف وأمره بحفر قبرها ، فلما بلغوا اللحد  
حفره صلى الله تعالى عليه وآله وسلم بيده الكريمة وأخرج ترابه بيده فلما فرغ دخل  
صلى الله تعالى عليه وآله وسلم فاضطجع فيه ثم قال : « الله الذي يحيي ويميت وهو حي  
لا يموت اغفر لأمي فاطمة بنت أسد ووسع عليها مدخلها بحق نبيك والأنبياء الذين من  
قبلي فإنك أرحم الراحمين » . وروى مثله ابن عساق عن جابر رضي الله تعالى عنه  
ورواه أبو نعيم في الحلية عن ابن عباس رضي الله تعالى عنها .

وروى الترمذي والنسائي والبيهقي والطبراني بإسناد صحيح عن عثمان بن حنيف  
وهو صحابي مشهور رضي الله تعالى عنه أن رجلاً ضرباً أتى النبي صلى الله تعالى  
عليه وآله وسلم فقال : ادع الله أن يعافيني فقال : « إن شئت دعوت وإن شئت صبرت  
وهو خير » . قال فدعه . فأمره أن يتوضأ فيحسن وضوءه ويدعو بهذا الدعاء : « اللهم  
إني أسألك وأتوجه إليك بنبيك محمد نبي الرحمة يا محمد إني أتوجه بك إلى ربي في حاجتي  
لتقضي ، اللهم شفِّعه في » ، فعاد وقد أبصر » . وفي رواية قال ابن حنيف : فوالله ما تفرقتنا  
وطال بنا الحديث حتى دخل علينا الرجل كأن لم يكن به ضرٌّ قط .

He mentioned that the chain of transmission is Jayyid (good) as Allama ibn Hajar  
(al-Haytami) mentioned in his *al-Jawhar al-Munazzam*.

# AUTHENTICATION BY SHAYKH MUHAMMAD AL-ARABI AL-TABBANI (d. 1390 AH/1970 CE)

The Makkan based Algerian Shaykh known as Muhammad al-Arabi al-Tabbani al-Maliki,<sup>184</sup> who was also known as Abu Hamid ibn Marzuq, compiled a two-volume work in defence of the Ash'ari school of aqida (creed) in reply to dissenters from Salafism/Wahhabiyya. This work was entitled: *Bara'at al-Ash'ariyyin min 'Aqa'id al-Mukhalifin* (The Innocence/Dissociation of the Ash'aris from the Doctrines of the Dissenters/Opponents).<sup>185</sup>

Title page in Arabic:

براءة الأشعريين  
من عقائد المخالفين

تأليف  
أبي حامد بن مرزوق  
رحمه الله تعالى

الجزء الثاني

<sup>184</sup> See here for an English biography - [https://en.wikipedia.org/wiki/Muhammad\\_al-%27Arabi\\_al-Tabbani](https://en.wikipedia.org/wiki/Muhammad_al-%27Arabi_al-Tabbani)

<sup>185</sup> Available to download here - [https://archive.org/details/Baraat\\_Asharying/001/](https://archive.org/details/Baraat_Asharying/001/)



The actual narration was presented in the second volume, pages 236-237:

هذا وقد توسل صلى الله تعالى عليه وسلم بالأنبياء بعد موتهم كما في الحديث الصحيح ، فعن انس بن مالك رضي الله عنه قال : لما ماتت فاطمة بنت اسد بن هاشم أم علي بن ابي طالب رضي الله تعالى عنهما ، وكانت ربت النبي صلى الله تعالى عليه وسلم ،

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دخل عليها رسول الله صلى الله تعالى عليه وسلم فجلس غند رأسها ثم قال : رحمك الله يا أمي بعد أمي وذكر ثناءه عليها ، ثم كفنها ببردته وأمر بحفر قبرها ، قال : فلما بلغوا المجد حفره رسول الله صلى الله تعالى عليه وسلم بيده ، واخرج ترابه بيده فلما فرغ دخل رسول الله صلى الله تعالى عليه وسلم فاضطجع فيه ثم قال : ( الله الذي يحيي ويميت وهو حي لا يموت إغفر لأمي فاطمة بنت اسد ووسع لها مدخلها بحق نبيك والأنبياء الذين من قبلي فانك ارحم الراحمين ) = اخرج الطبراني في الكبير والاوسط وابن حبان والحاكم بسند صحيح •

The second box in green stated:

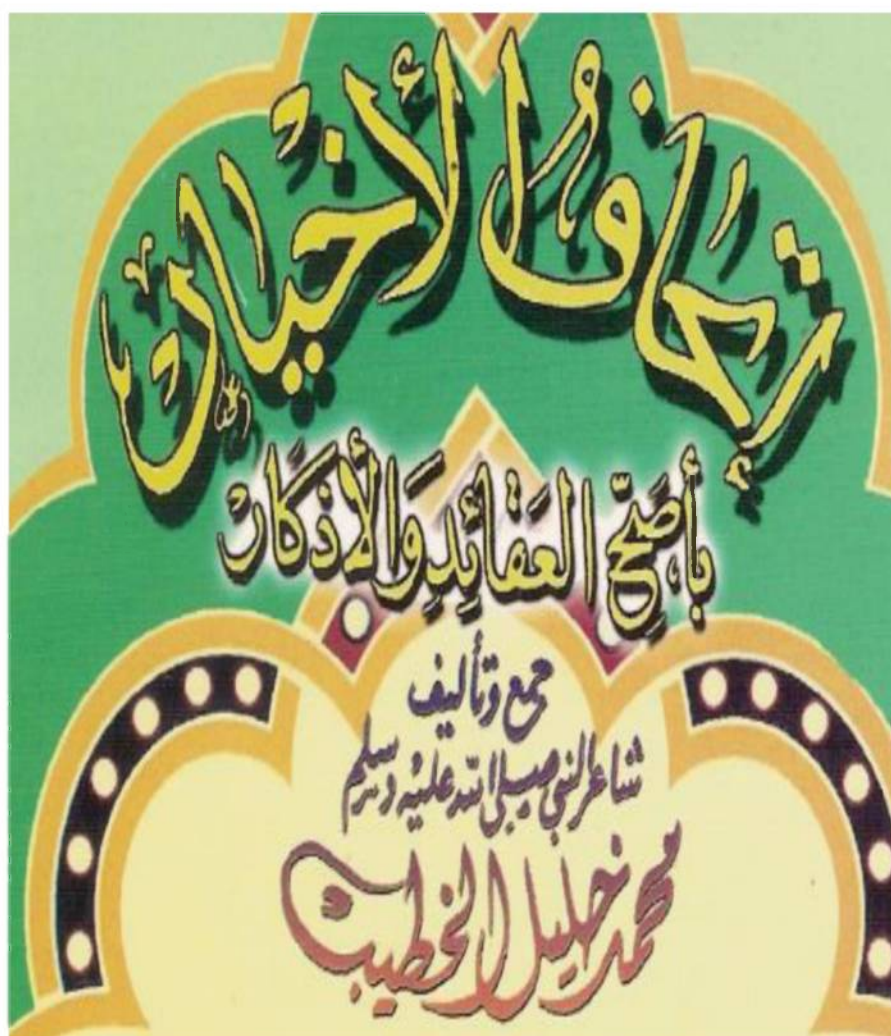
**“It was related by al-Tabarani in al-Kabir and al-Awsat, Ibn Hibban and al-Hakim with a Sahih chain of transmission (sanad).”**

What is known is that Ibn Hibban and al-Hakim did not record the actual narration with the wording for Tawassul but they made tawthiq (accreditation) of Rawh ibn Salah. Nevertheless, Shaykh al-Tabbani gave the verdict that the sanad is authentic (Sahih).

# **AUTHENTICATION BY SHAYKH MUHAMMAD KHALIL AL-KHATIB AL-AZHARI (1909-1986 CE)**

Shaykh Muhammad Khalil al-Khatib al-Azhari (1986 CE) was an Egyptian scholar who wrote a work entitled: *Ithaf al-Akhyar bi-asahh al-Aqa'id wa al-Adhkar*.

Front cover of the work:



On p. 183 he mentioned the words related to Tawassul from the Fatima bint Asad (ra) narration and in the footnote (no. 3), he mentioned that it was recorded by al-Tabarani in *al-Aswat* and *al-Kabir* with a jayyid (good) chain of transmission:

وقد ماتت أمه فاطمة بنت أسد والمراد بالأم هنا زوج أبي طالب لأنها ربتّه بعد انتقال أمه حينما ماتت - نزل في قبرها وقال ( الله الذي يحيى ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد ولقنها حجتها ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي ) (٣) ولا يقال إن الأنبياء والأولياء موتى ، وطالما قات لكم في هذه الجلسة التي أرجو أن تكون كريمة ، إن الموت معناه ألا يحمل الجسد الروح لأن الجسد مثله كمثل مسكن والروح مثلها كمثل ساكن ، فإذا لم يصلح المسكن لسكنى الساكن يتحول الى سواء ، والروح حينما يضعف الجسد عن سكناها فيه تذهب الى عالمها ويذهب الى عالمه - فعالم الجسد التراب والأرض ، وعالم الروح هو الملأ الأعلى لأن الله تعالى يقول : ( ثم سواء ونفخ فيه من روحه وجعل لكم السمع والأبصار والأفئدة قليلاً ما تشكرون ) (٤)

وهي من ملاكوت الله فتذهب الى عالمها بعد أن يذهب جسدها الى عالمه ، وأن الروح بينها وبين الجسد اتصال لأنها ما وصلت الى ما بلغته من الكمال إلا بوساطة الجسد لأن الأرواح لا يمكنها أن تعمل عملاً إذ هي مجسدة - فلا بد من أجسام تكون فيها حتى تعمل أعمالاً تنفعها فوجودها في هذا الجسد يمكنها أن تصلى ومكنتها أن تجاهد في سبيل الله وهياً لها كثيراً من الأعمال لولا وجودها في جسدها ما تهيات له فحصل بينها وبين الجسد إلف ولذا يشق عليها الموت لأنها ألفت الجسد بعد أن تنتقل الى عالمها - الإلف الذي بينها وبين الجسد يحملها على أن تكثر الاتصال به - فإذا ذهبت الى الروضة

(٣) رواه الطبري في الأوسط والكبير ويستند جيد . رواه ابن دبان والحاكم (٤) الآيتان ١٧ ، ١٨ من سورة الذاريات .

# AUTHENTICATION BY SHAYKH ABDULLAH AL-GHUMARI (d. 1993 CE) AND SOME OF HIS STUDENTS

Shaykh Abdullah al-Ghumari was a Moroccan hadith scholar that was regarded by some of his students to have been a Hafiz of Hadith. He was one of those scholars who opposed and refuted al-Albani in at least two published works. They being known as *Irgham al-Mubtadi` al-Ghabi bi Jawaz al-Tawassul bi al-Nabi fi al-Radd `ala al-Albani al-Wabi*<sup>186</sup> (“The Coercion of the Unintelligent Innovator with the Licitness of Using the Prophet – Allah bless and greet him – as an Intermediary in Refutation of al-Albani the Baneful”), and *al-Qawl al-Muqni` fi al-Radd `ala al-Albani al-Mubtadi`*<sup>187</sup> (“The Persuasive Discourse in Refutation of al-Albani the Innovator”).<sup>188</sup>

The two detractors said on p. 19 of their article:

Shaikh ‘Abd Allah bin Şiddīq al-Ghumārī also acknowledges that Rawhū has some weakness with him and says,

“*Rawhū, his weakness is light.*” (*Itihāf al-Azkiya` Bijawāj al-Tawassul bil-Anbiyā` wa`l Awliyā`* (p.11) (? : ‘Alī Raḥmī, p.11) and (p.20) cited from *Mafāhīm Yajib ‘Ann Tuṣaḥḥaḥ* (p.146)

They have not been honest enough to quote the full words mentioned in the source they mentioned, viz, *Mafāhīm Yajibu an Tuṣaḥḥaḥ* by the late **Sayyid**

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<sup>186</sup> Translated into English here - <http://hadithproofsfortawassul.blogspot.com/2005/11/hadith-2-abdullah-al-ghumaris-reply-to.html>

<sup>187</sup> Shaykh al-Ghumari also called al-Albani an innovator in his work known as *al-Sayf al-Battar li-man sabba al-Nabi al-Mukhtar* (p. 16).

<sup>188</sup> Mentioned in this link - <http://amuslimconvertioncemore.blogspot.com/2021/10/scholars-who-refuted-muhammad-naswir-ad.html>

Muhammad ibn al-'Alawī al-Mālīkī (d. 2004). Let us first quote what Shaykh al-Ghumari said in his *Ithaf al-Adhkiyya* (pp. 11-12):

" الدليل السادس "

روي الطبراني في معجميه الكبير والأوسط عن انس رضي الله عنه قال لما ماتت فاطمة بنت أسد أم علي رضي الله  
عنهما دخل عليهما رسول الله صلي الله عليه وآله وسلم فجلس عند رأسها فقال " رحمك الله يا أمي كنت أمي  
تجوعين وتشبعيني وتعرين وتكسيني وتمنعين نفسك طيبا وتطعميني تريدين بذلك وجه الله والدار الآخرة " ثم أمر أن  
تغسل ثلاثا ثلاثا فلما بلغ الماء الذي فيه الكافور وضعه رسول الله صلي الله عليه وآله وسلم بيده ثم خلع قميصه  
فألبسها إياه وكفأها بهرد فوفقه ثم دعا أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاما أسود يحفرون  
فحفروا قبرها فلما بلغوا اللحد حفره رسول الله صلي الله عليه وآله وسلم بيده وأخرج ترابه بيده فلما فرغ دخل  
رسول الله صلي الله عليه وآله وسلم فاضطجع فيه وقال " الله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي  
فاطمة بنت أسد ولقنها حبتها ووسع عليها مدخالها بحق نبيك والأنبياء الذين من قبلي فانك أرحم الراحمين " وكبر  
عليها أربعاً وأدخلها اللحد هو والعباس وأبو بكر رضي الله عنهما , قال الحافظ نور الدين الهيثمي في مجمع الزوائد  
رجالهم رجال الصحيح غير روح بن صلاح وقد وثقه ابن حبان والحاكم وفيه ضعف أه قلت: روح بن صلاح  
المصري ذكره ابن عدي في الضعفاء وقال الدارقطني ضعيف وذكر ابن حبان في الثقات وقال الحاكم ثقة مأمون ,  
علي أن ضعفه خفيف عند من ضعفه كما يستفاد من عباراتهم ولذا عبر الحافظ الهيثمي بما يفيد خفة الضعف كما لا

يخفي علي من مارس كتب الفن , فالحديث لا يقل عن رتبة الحسن بل هو علي شرط ابن حبان صحيح

From the underlined part the two detractors merely quoted the words that Rawh has light weakness. Had they bothered to mention the rest of the words that Sayyid Muhammad ibn Alawi al-Maliki quoted from Shaykh al-Ghumari, then his



actual verdict would have been realised. In the English translation of the *Mafahim*<sup>189</sup> (p. 106) it was translated as follows:

The Shaykh and Hafiz, al-Ghumari, said in 'A Gift to the Clever':

The weakness of this Rawh in the chain is a light weakness according to those who weakened him-as is understood from their expressions. It is for this reason that the Hafiz, al-Haythami expressed it in such a way that it indicates the minor nature of this weakness, as is not hidden to those who are adept in the books of this science. **This Hadith is no less than hasan (fair), nay, upon the conditions of Ibn Hibban,<sup>190</sup> it is authentic.**<sup>191</sup> (footnote no 36: Ithaf al-Adhkiya, p.20).

Sayyid Muhammad ibn Alawi was a student<sup>192</sup> of Shaykh Abdullah al-Ghumari, and his quoting the authentication is his support for its authenticity too. Similarly, **Shaykh Fathi Sa'eed Umar al-Hujayri** in his work entitled: *Dala'il al-Muhibbin fi'l Tawassul bi'l Anbiyya wa'l Salihin* (p. 110-111) has also mentioned the narration of Fatima bint Asad (ra). He has quoted the grading of Hasan from Shaykh Abdullah al-Ghumari's above named work, and after giving references to the Jarh made on Rawh ibn Salah by al-Daraqutni, Ibn Adi and Ibn Makula he said:

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<sup>189</sup> Published under the title: *Notions That Must Be Corrected* (see here - <https://sunninubs.com/products/notions-that-must-be-corrected>)

<sup>190</sup> See the quotation given earlier from Hafiz Zaynud-Din al-Iraqi's work *Al-Tawsi'a 'alā al-'Iyāl fi Yawmi Ashura*.

<sup>191</sup> Shaykh al-Ghumari has used a similar line of argumentation in his work entitled: *al-Radd al-Muhkam al-Matin ala Kitab al-Qawl al-Matin* (pp. 193-194). This is a refutation of *al-Qawl al-Matin* by Muhammad Mukhaymar whose work was written in the 1940s, and al-Ghumari's work was completed in 1944 (1364 AH) when he was around 34 years of age. This is mentioned on p. 271 of his *al-Radd al-Muhkam al-Matin*.

<sup>192</sup> As mentioned here -

<https://makkawi.azurewebsites.net/Article/229/%D8%A7%D9%84%D8%B3%D9%8A%D8%AF-%D9%85%D8%AD%D9%85%D8%AF-%D8%A8%D9%86-%D8%B9%D9%84%D9%88%D9%8A-%D8%A7%D9%84%D9%85%D8%A7%D9%84%D9%83%D9%8A-1365-1425%D9%87%D9%80>

و هذا جرح مبهم غير مفسر فيرد في مقابل التعديل المذكور قبله كما هو مقرر

Meaning: **“This is vague disparagement and not explained, so it is rejected in exchange for the Ta’dil (praise on Rawh) mentioned before it as decided upon.”**

By that he meant accepting only the Ta’dil that was made by Ibn Hibban and al-Hakim, as well as the point that Ya’qub ibn Sufyan al-Fasawi must have considered Rawh ibn Salah to be Thiqa (trustworthy), since he narrated from him in his *al-Ma’rifat wa’l Tarikh*.

The work by Shaykh Fathi al-Hujayri was endorsed by in the introduction by **Shaykh Muhammad Ibrahim Abd al-Ba’ith al-Kattani**<sup>193</sup> (b. 1946 CE), **Shaykh Usama al-Sayyid Mahmud al-Azhari** and **Shaykh Jamal Faruq al-Daqqaq al-Azhari**.

The detractors also mentioned another student of al-Ghumari’s by the name of **Dr. Mahmud Sa’eed Mamduh** on p. 27 by saying:

Maḥmūd Sa’īd Mamdūḥ does the same and claims **the narration is Hasan**. He also quotes the statements of the scholars as we have mentioned above. He says the scholars have differed over Rawhū, some have said he is weak and others have declared him trustworthy. (*Raf ul-Minārah Li-Takhrīj Aḥādīth al- Tawassul wal-Ziyārah*<sup>194</sup> (p.147-148), Cairo, Maktabah al-Azhariyyah Lit-Turāth,2006)

The readers who have reached this point would be aware that Mahmud Sa’eed Mamduh is not alone in declaring it Hasan (good), but that is the position of his

<sup>193</sup> He was born in Alexandria, Egypt and is considered to be a Muhaddith (Hadith scholar) by his students and admirers.

<sup>194</sup> The 1<sup>st</sup> edition was published in 1995, Dar al-Imam al-Nawawi, Amman, Jordan. The Fatima bint Asad is between pp. 114-122 of this edition. There is also a 2018 edition by Dar al-Imam al-Razi (between pp. 128-136).

more learned late Shaykh, Abdullah al-Ghumari (d. 1993). It has also been shown that great scholars of the past have also authenticated the narration in some way too.

The detractors also mentioned the following on p. 27:

‘**Isā Himyarī** jubilantly went on to assert the Ḥadīth is Ṣaḥīḥ ie authentic according to the conditions of Imām Ibn Ḥibbān and Imām al-Ḥākim and Ḥasan according to the conditions of others. (al-Tā’ mul Fī Ḥaḳīqah al-Tawassul, p.214-215)

It is a little imaginative of Himyarī to say the ḥadīth is authentic according to the condition of both Imām Imām Ibn Ḥibbān<sup>195</sup> and Imām al-Ḥākim!

<sup>195</sup> This has already been addressed by utilising a principle from Hafiz Zaynud-Din al-Iraqi. It being the following that was mentioned earlier:

Hafiz Zaynud-Din al-Iraqi has written a short treatise on the Hadiths connected to – Spending on one’s family on the Day of Ashura (10th of Muharram). The title being: *Al-Tawsi’a ‘alā al-’Iyāl fi Yawmi Ashura*.

Hafiz al-Iraqi mentioned the following Hadith (p. 7, no. 7) from Abu Hurayra (ra):

The Prophet ﷺ said: “Whoever expands on his family on the day of ‘Āshūrā’, Allah will expand upon him for the entire year.”

In the sanad there was a narrator by the name of Hajjaj ibn Nusayr. Al-Iraqi said as part of his analysis of the above Hadith:

وَلَكِنَّ الْحَجَّاجَ بْنَ نُصَيْرٍ ضَمَعَهُ ابْنُ الْمَدِينِيِّ، وَالْبُخَارِيُّ، وَالْحَدَّادِيُّ، وَأَبُو حَاتِمٍ، وَالْعَجَلِيُّ، وَأَبُو دَاوُدَ، وَالنَّسَائِيُّ، وَالذَّارِقُطْنِيُّ  
نَعَمْ قَالَ يَعْقُوبُ بْنُ شَيْبَةَ، عَنْ ابْنِ مَعِينٍ: صَادِقٌ، وَلَكِنَّهُمْ أَخَذُوا عَلَيْهِ أَشْيَاءَ فِي حَدِيثِ شُعْبَةَ  
وَقَالَ صَاحِبُ الْمِيزَانِ: لَمْ يَأْتِ بِمَثَلِ مُؤَكَّرٍ  
وَذَكَرَهُ ابْنُ جَبَانَ فِي النَّقَاتِ  
وَعَلَى هَذَا فَالْحَدِيثُ صَحِيحٌ عَلَى رَأْيِ ابْنِ جَبَانَ، فَإِنَّهُ ذَكَرَ الْحَجَّاجَ بْنَ نُصَيْرٍ، وَمُحَمَّدَ بْنَ ذَكْوَانَ، وَسُلَيْمَانَ بْنَ أَبِي عَبْدِ اللَّهِ فِي النَّقَاتِ، وَبِاقِي رِجَالِهِ  
مَعْرُوفُونَ بِالنِّقَةِ

Meaning:

“But al-Hajjaj ibn Nusayr was weakened by Ibn al-Madini, al-Bukhari, Abu Hatim, al-Ijli, Abu Dawud, al-Nasa’i and al-Daraqutni. Yes, Ya’qub ibn Shayba said from Ibn Ma’een: Saduq (truthful), however, they held against him certain reservations with regard to the Hadith of Shu’ba. The author of al-Mizan said: ‘He did not bring forth any rejected text.’ **Ibn Hibban mentioned him in (Kitab) al-Thiaat and upon this the Hadith is Sahih upon the view of Ibn Hibban, for he mentioned al-Hajjaj ibn Nusayr, Muhammad ibn Dhakwan, and Sulayman ibn Abi Abdillah in (Kitab) al-Thiqat, and the rest of its narrators are well known for trustworthiness.**”



G.F. Ḥaddād has also attempted to authenticate this report while relying on the works of Maḥmūd Sa‘īd Mamduḥ and Muḥammad bin ‘Alawī al-Malikī. He pushes the line of argument of Maḥmūd Sa‘īd Mamduḥ that the criticism is undetailed which is laughable as we have shown in this discourse. The Sūfī Aḥmad Daḥlān has also attempted to authenticate this report as does al-Ḥabīb al-Jifrī.

The readers can now hopefully see that all of these recent contemporaries that they mentioned like Mahmud Sa‘eed Mamduh, Isa al-Himyari and others, did not bring something which is unfamiliar or that it merits outright rejection. There are at least a dozen scholars listed above who all died before al-Albani passed away that have accepted, or authenticated the Fatima bint Asad (ra) narration in some manner. Plus, all the main objections that the two detractors raised have been answered in this confutation.

Let us continue with other verdicts below.

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Hence, what al-Himyari and others mentioned had a basis based on the above principle mentioned by al-Hafiz Zaynud-Din al-Iraqi.

# **AUTHENTICATION BY SHAYKH ABDUL HADI AL-KHARSA (b. 1959 CE)**

Shaykh Abdul Hadi al-Kharsa is a Hanafi scholar originally from Damascus, Syria. He has written a work on Tawassul that was published in 1997. It was entitled *al-Is'ad fi Jawaz al Tawassul wal Istimdad*. Title page:

## **الإِسْعَامُ فِي جَوَازِ التَّوَسُّلِ وَالِاسْتِمْدَادِ**

**بقلم**

**الشيخ عبد الجهادي محمد الخرسنة**

**خريج جامعة الأزهر**

On p. 33 the Fatima bint Asad (ra) narration has been mentioned as follows:

\* وقد ثبت توصل النبي صلى الله عليه وسلم بالأنبياء قبله :  
 فقد أخرج الطبراني في المعجم الكبير والأوسط عن أنس بن مالك  
 رضي الله عنه قال : « لما ماتت فاطمة بنت أسد بن هاشم أم علي  
 ابن أبي طالب دخل عليها رسول الله صلى الله عليه وسلم فجلس  
 عند رأسها فقال : ( رحمتك الله يا أمي بعد أمي ) الحديث وفيه  
 ( فلما بلغوا اللحد حفره رسول الله صلى الله عليه وسلم بيده  
 وأخرج ترابه بيده فلما فرغ دخل رسول الله صلى الله عليه وسلم  
 فاضطجع فيه ثم قال : « الله الذي يحيي ويميت وهو حي لا يموت  
 اغفر لأمي فاطمة بنت أسد واقنها حبتها ، ووسع عليها مذهبها ،  
 بحق نبيك والأنبياء الذين من قبلي ، فإنك أرحم الراحمين » ) وكثير  
 عليها أرباباً وأدعواها اللحد هو والعباس وأبو بكر الصديق رضي الله  
 عنهم » - وهو حديث حسن -

قال الهيثمي في مجمع الزوائد ( ٩ / ٢٥٧ ) رواه الطبراني في  
 الكبير والأوسط وفيه رَوَّحُ بن صلاح وثقه ابن حبان والحاكم وفيه  
 ضعف ، وبقية رجاله رجال الصحيح .

قال المحققون : ومن جرَّح رَوَّحُ بن صلاح لم يذكر سبب جرَّحه  
 ولم يقمَّره فيكون جرَّحاً متَّهماً فيزد في مقابل التعديل والتوثيق  
 المذكور قبله .

\* وقد علمنا النبي صلى الله عليه وسلم دعاء في التوسل بقوله المسلم

He has declared the Hadith to be **Hasan** and mentioned (green box):

**“The verifying scholars said: ‘Whoever made Jarh (disparagement) on Rawh ibn Salah has not mentioned the reason for his Jarh, and did not explain it (in detail). The Jarh is vague (mubham) and it is rejected in exchange for the Ta’dil (praise) and Tawthiq (declaration of trustworthiness of Rawh) mentioned before it.”**

By that, Shaykh al-Kharsa meant the tawthiq he mentioned from Ibn Hibban and al-Hakim as quoted from al-Haythami’s *Majma al-Zawa’id* (9/257). This line of argumentation was also upheld by Dr. Mahmud Sa’eed Mamduh, and this has been sufficiently demonstrated within this treatise earlier on in answer to al-Albani and those who imitated his frail stance.

# AUTHENTICATION BY SHAYKH SAMI ANWAR JAHIN AL-SHAFI'I

The two detractors went out of their way to refer to contemporary editors of Hadith works who graded the Fatima bint Asad (ra) narration to be weak. This has been seen in the way they mentioned points from recent Salafis like al-Albani, Zubair Ali Za'i, Hamdi Abdal Majid as-Salafi and Irshad al-Haqq al-Athari. They tried to dismiss the grading of non-Salafi scholars who were recent contemporaries in favour of their own Salafi fraternity. They mentioned an example from a less known editor on p. 19 as follows:

The verifier of *Majma'a al-Baḥrayn Fi Zawā'id al-Mu'ajamayn*, **Abd al-Quddus bin Muḥammad Naẓīr** also declared the chain to be weak as well as the narrator Rawhū bin Ṣalāḥ. (*Majma'a al-Baḥrayn* (6:361))

Had they been free of bias they should have really strived harder to mention at least a dozen more names who did not come to the same conclusions as recent Salafis, as shown above. Here is an example of a contemporary Egyptian editor of *Hilyat al-Awliya' wa Tabaqat al-Asfiya'* of Imam Abu Nu'aym al-Isfahani (d. 430 AH) known as Shaykh **Abul Mundhir Sami Anwar Jahin** (b. 1956), that the detractors did not refer to for reasons that are known to them. His edition was published in 2009 by Dar al-Hadith, Cairo, Egypt, in 8 volumes. Title page:

# حَدِيثُ الْأَوْلِيَاءِ وَطَبَقَاتُ الْأَصْفِيَاءِ

لِلْإِمَامِ وَالْحَافِظِ أَبِي بَعْدَانَ الْأَصْحَمِيِّ  
٢٢٠ - ٤٢٠ هـ

أَعَادَتْهَا مَشْكُوتٌ  
رَبُّوعَتٌ قَدَّمَ الشُّرْهَ عَلَى شَرِّهِ مَطْرُوقَةٌ  
وَقَدَّوْنَ لَيْسَ لَهَا مَطْرُوقَةٌ

المجلد الثاني

رَبُّوعَتٌ قَدَّمَ الشُّرْهَ عَلَى شَرِّهِ مَطْرُوقَةٌ  
وَقَدَّوْنَ لَيْسَ لَهَا مَطْرُوقَةٌ

دار الحديث  
القاهرة

The actual narration is in the 2<sup>nd</sup> volume, pp. 401-402:

حدثنا سليمان بن أحمد، ثنا أحمد بن حماد بن زغبة [١]، حدثنا روح بن صلاح، أخبرنا سفيان عن عاصم عن أنس بن مالك، قال: لما ماتت فاطمة بنت أسد بن هاشم - أم علي بن أبي طالب - دخل عليها رسول الله ﷺ فجلس عند رأسها، فقال: «يَرْحَمُكَ اللهُ، فَإِنَّكَ كُنْتِ أُمِّي بَعْدَ أُمِّي،

(١) إسناده ضعيف. «شعب الإيمان» (٩٨٨٦)، و«مسند الشباب» (١٧١)، أورده ابن الجوزي في الموضوعات من هذا الوجه، وقال: هنا حديث لا يصح.. أحمد بن عبد الرحمن السقطي: شيخ لا يُعْرَف.

[اللسان الميزان] (١/٢١١)

(٢) هنا صوابه، وفي (ط): زغبة، وهو خطأ واضح. وهو: أحمد بن حماد بن مسلم بن عبد الله بن عمرو التميمي، أبو جعفر المصري، أخو عيسى زغبة ثقة مأمون. [التلخيص التهذيب] (١/٢٢)

تَجْوِعِينَ وَتُشْبِعِيَنِي، وَتَعْرِبِينَ وَتُكْرِمِيَنِي، وَتَكْتُمِينَ نَفْسِي طَيِّبَ الطَّعَامِ وَتُطْعِمِيَنِي، تُرِيدِينَ بِذَلِكَ وَجْهَ اللَّهِ، وَالذَّارَ الْآخِرَةَ، ثُمَّ أَمَرَ أَنْ تُعَسَّلَ ثَلَاثًا ثَلَاثًا، فَلَمَّا بَلَغَ الْمَاءَ الَّذِي فِيهِ الْكَافِرُونَ سَكَبَهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ خَلَعَ رَسُولُ اللَّهِ ﷺ قَمِيصَهُ وَأَلْبَسَهَا إِيَّاهُ، وَكَفَّنَهَا فَوْقَهُ، ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ أَسَامَةَ بْنَ زَيْدٍ، وَأَبَا أَيُّوبَ الْأَنْصَارِيَّ، وَعُمَرَ بْنَ الْخَطَّابَ، وَغُلَامًا أَسْوَدًا، يَمْفُرُونَ قَبْرَهَا، فَلَمَّا بَلَغُوا اللَّحْدَ حَفَرَهُ رَسُولُ اللَّهِ ﷺ، وَأَخْرَجَ تَرَابَهُ بِيَدِهِ، فَلَمَّا فَرَّغَ دَخَلَ رَسُولُ اللَّهِ ﷺ فَاضْطَجَعَ فِيهَا، ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي وَيُمِيتُ، وَمَنْ حَيًّا لَا يَمُوتُ، اغْفِرْ لِأُمَّيْ فَاطِمَةَ بِنْتِ أَسَدٍ، وَلَقَنَّهَا حُجَّتَهَا، وَأَوْسِعْ عَلَيْهَا مُدْخَلَهَا بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي، فَإِنَّكَ أَرْحَمُ الرَّاحِمِينَ»، وَكَبَّرَ عَلَيْهَا أَرْبَعًا، وَأَدْخَلُوهَا اللَّحْدَ هُوَ وَالْعَبَّاسُ وَأَبُو بَكْرٍ الصِّدِّيقُ. غَرِيبٌ مِنْ حَدِيثِ عَاصِمٍ وَالثَّوْرِيِّ، لَمْ نَكْتُبْهُ إِلَّا مِنْ حَدِيثِ رُوحِ بْنِ صَالِحٍ تَفَرَّدَ بِهِ.<sup>(١)</sup>

حدثنا عبد الله بن جعفر، قال: ثنا أبو مسعود أحمد بن القرات، وإسماعيل بن عبد الله، قالوا: ثنا أبو جعفر النخعي، قال: ثنا أبو معاوية عن عاصم [عن] عبد الله بن سرجس، قال: قال رسول الله ﷺ: «فِي الْحُبِّ شِفَاءٌ». غَرِيبٌ مِنْ حَدِيثِ عَاصِمٍ، لَمْ نَكْتُبْهُ إِلَّا مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ.<sup>(٢)</sup>

حدثنا إبراهيم بن محمد بن يحيى النيسابوري، قال: ثنا أحمد بن محمد بن الحسين الماسرجسي، قال: ثنا إسحاق بن راهويه، قال: أخبرنا جرير عن عاصم الأحول عن عبد الله بن سرجس، قال: كان رسول الله ﷺ إذا سافر، قال: «اللَّهُمَّ بَلِّغْنَا بِلَاغَ خَيْرٍ وَمَغْفِرَةٍ»، ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي

(١) إسناده حسن «المعجم الكبير» (٨٧١)، و«المعجم الأوسط» (١٨٩)، وقال الهيثمي في «مجمع الزوائد» (٤١٤/٩): رواه الطبراني في «الكبير» و«الأوسط»، وفيه روح بن صلاح، وثقه ابن حبان والحاكم وفيه ضعف، وفيه رجاله رجال الصحيح اهـ. ومن ضعف الحديث ضعفه لأجل روح، وقد قال الحافظ: روح بن صلاح المصري، يقال له: ابن سيابة، ضعفه ابن عدي، يكنى أبا الحارث، وقد ذكره ابن حبان في «الثقات»، وقال الحاكم: ثقة مأمون. [«لسان الميزان» (٤٦٥/٢)] وهو في «الثقات» لابن حبان (٢٤٤/٨)، ولذلك فالأولى والأصوب تحسينه، وفيه حجة لمشروعية التوسل في الدعاء بجاهه أو بحق النبي والأنبياء، وهو مذهب الإمام أحمد.

(٢) هذا صحابه، وفي (ط): بن، وهو خطأ فاحش؛ فعاصم هو الأحول، وعبد الله بن سرجس المزني صحابي سكن البصرة. [«معذب التهذيب» (٢٠٤/٥)]

(٣) إسناده صحيح. لم أجده منه عند غيره.

Shaykh Sami Anwar Jahim said in footnote 1 (1<sup>st</sup> box) about the authenticity of the sanad: **“Its chain of transmission is Hasan (good).”** After mentioning the other references for the hadith, as well as what al-Haythami said in his *Majma al-Zawa'id*, the Jarh and Ta'dil upon Rawh ibn Salah, he concluded (2<sup>nd</sup> box) by saying:

و لذلك فالأولى و الأصوب تحسينه و فيه حجة لمشروعية التوسل في الدعاء بجاه او بحق النبي و الأنبياء و

هو مذهب الامام احمد

**“Therefore, the more appropriate and more correct position is to deem it Hasan (good), and it contains authoritative evidence (hujja) for the legitimacy of Tawassul in supplication (du'a) by the rank or right/mediation of the Prophet ﷺ and the Prophet's; and it is the Madhhab (school of law) of Imam Ahmed (ibn Hanbal).”**

# AUTHENTICATION BY SHAYKH AL-HAJJ MALIK BAH IBN AL-SHAYKH DAWUD

Shaykh al-Hajj Malik Bah was a scholar from the West African state known as Mali. Back in 1983 he completed an expose on the followers of Muhammad ibn Abdil Wahhab under the title: *Haqa'iq al Islamiyya fi'l radd ala'l maza'im al Wahhabiyya*.  
Title page:

## الحقائق الاسلاميّة

في الرد

على المزاعم الوهابيّة

تأليف

الحاج مالك به ابن الشيخ داود

و يليه

مقموعة للمنكرين

قد اعترف بطبعه طبعة جديدة بالأوفت  
مكتبة الحقيقة



يطلب من مكتبة الحقيقة بشارع دار الشفقة بفاتح ٥٧ استانبول-تركيا

ميلادي

هجري شمسي

هجري قهري

٢٠١٤

١٣٩٢

١٤٣٥

من اراد ان يطبع هذه الرسالة وحدها او يترجمها الى لغة اخرى فله من الله الاجر القليل و منا  
الشكر الكثير و كذلك جميع كتبنا كل مسلم مأذون بنسخها بشرط حودة الثورق و التصحيح



This work was endorsed in writing by eight West African scholars and their testimonials were published at the end of the above-named work. The following are the names mentioned at the end of the book:

- 1) Shaykh Abu Bakr Jahti, Principal of Madrasa Sabil al-Diyana, in Mali
- 2) Shaykh Uthman Abdullah Sukalli, from Mali
- 3) Shaykh al-Hussain ibn Mahmud Jak, from the country known as Senegal
- 4) Shaykh Harun Musa Jil, from the country known as Mauritania
- 5) Shaykh al-Hajj Sa'eed Jil, from Mali
- 6) Shaykh Abdul Aziz Darimi, from the country known as Sierra Leone
- 7) Shaykh Mahmud Sulayman Busu, from Mali
- 8) Shaykh Uthman ibn Abdullah Yuqadu from Mali

In the named work there was a section on the proofs for Tawassul, and amongst them he mentioned the narration of Fatima bint Asad (ra) by declaring it to be authentically related from the Prophet ﷺ, with mention of the part which has the words related to Tawassul. This can be seen in the following image with highlighting from p. 24 where he said: ***“And it is authentically (حرف) related from him, may Allah bless him with peace and blessings...”***

خطابهم. وإنما يجب ان نميز بين كلمة «الدعاء» التي بمعنى العبادة والتي بمعنى النداء، كيلا نضل ولا نُضل...

اما التوسل فجائز شرعا ومرغوب فيه أيضا لانه من فعل الأنبياء والسلف الصالحين رضوان الله تعالى عليهم اجمعين.

وقد توسل ابونا آدم بسيدنا محمد صلى الله عليه وسلم لما في الحديث: (أَمَّا افْتَرَفَ آدَمُ الْخَطِيئَةَ قَالَ يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ الْأَمَّا عَفَرْتُ لِي فَقَالَ اللَّهُ تَعَالَى يَا آدَمُ كَيْفَ عَرَفْتَ مُحَمَّدًا وَنَمْ أَخْلَقَهُ قَالَ يَا رَبِّ إِنَّكَ لَمَّا خَلَقْتَنِي رَفَعْتَ رَأْسِي رَأَيْتُ عَلَى قَوَائِمِ الْعَرْشِ مَكْتُوبًا «لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ» فَعَلِمْتُ أَنَّكَ لَمْ تُصِفْ إِسْمَكَ إِلَّا أَحَبَّ الْخَلْقِ إِلَيْكَ فَقَالَ اللَّهُ تَعَالَى صَدَقْتَ يَا آدَمُ إِنَّهُ لَأَحَبُّ الْخَلْقِ إِلَيَّ وَإِذَا سَأَلْتَنِي بِحَقِّهِ فَقَدْ عَفَرْتُ أَدَكَ وَأَوْلَا مُحَمَّدًا مَا خَلَقْتُكَ) رواه الحاكم وصححه الطبراني.

والى هذا الحديث أشار الامام مالك رضى الله عنه للخليفة المنصور لما سأله وهو بالمسجد النبوى فقال لمالك يا ابا عبد الله أستقبل القبلة وأدعو ام استقبل رسول الله صلى الله عليه وسلم وأدعو؟ فقال له الامام مالك رضى الله عنه ولم تصرف وجهك عنه وهو وسيلتك ووسيلة أبيك آدم الى الله تعالى بل استقبل واستشفع به فيشفعه الله فيك...  
وأما صدور التوسل من النبي صلى الله عليه وسلم فقد صح في احاديث كثيرة منها قوله: (اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ)

و صح عنه صلى الله عليه وسلم أنه لما ماتت فاطمة بنت أسد أم علي ابن أبي طالب رضى الله عنهما الحدها صلى الله عليه وسلم في القبر بيده الشريفة وقال: (اللَّهُمَّ اغْفِرْ لَأُمِّي فَاطِمَةَ بِنْتِ أَسَدٍ وَوَسِّعْ عَلَيْهَا مَدْخَلَهَا بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي إِنَّكَ أَرْحَمُ الرَّاحِمِينَ)

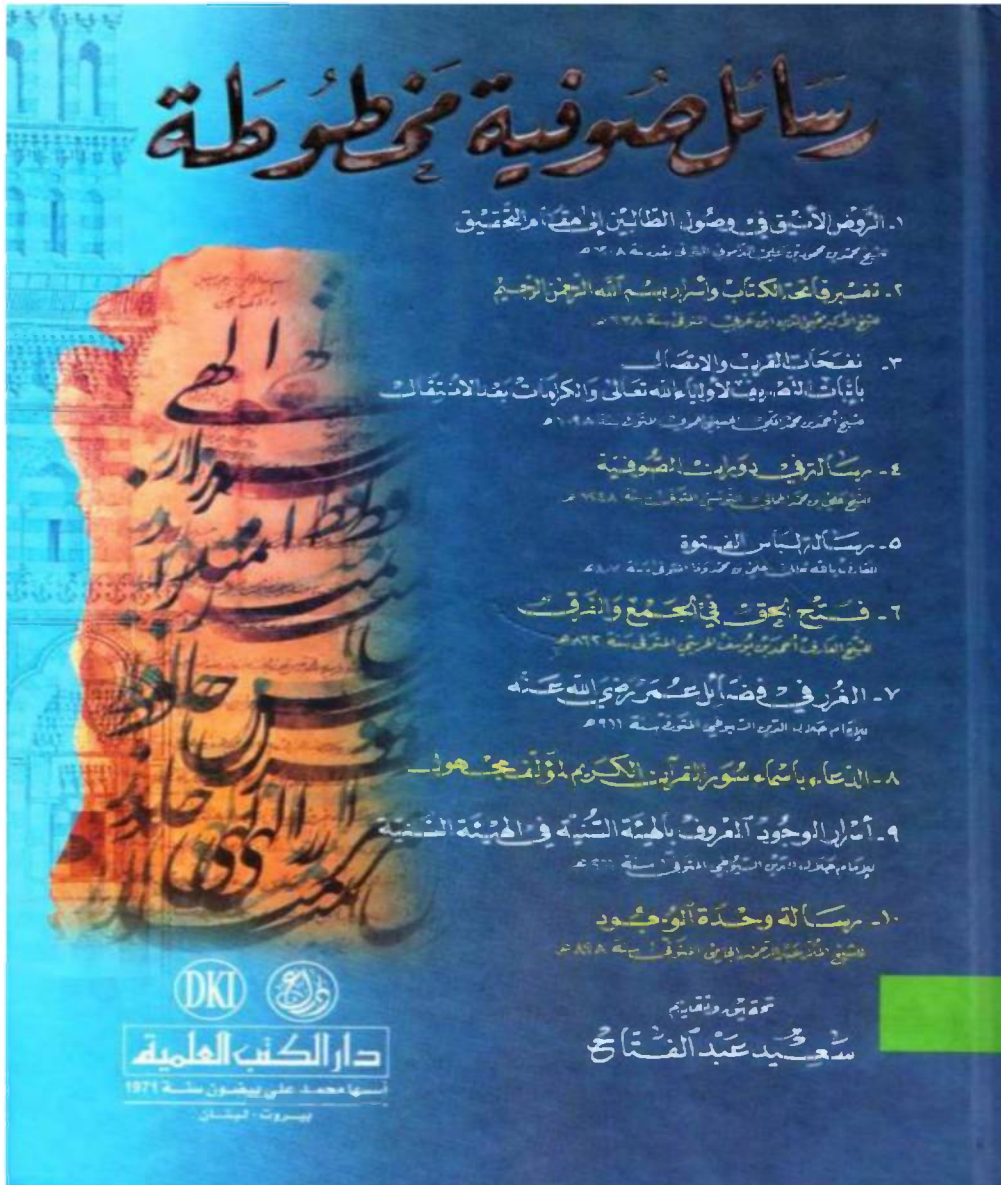
وكان الصحابة يتوسلون برسول الله في حياته وبعد وفاته صلى الله عليه وسلم. وقد روى البيهقي وابن ابي شيبة بمساند صحيح: ان الناس اصابهم قحط في خلافة عمر رضى الله عنه فجاء بلال بن الحارث رضى الله عنه الى القبر الشريف و كان من اصحاب النبي صلى الله عليه وسلم وقال يارسول الله استسق لامتك فانهم هلكوا فاتاه رسول الله صلى الله عليه وسلم في المنام واخبره انهم يسقون و كان كذلك.

(١) الامام مالك بن انس بن مالك بن ابي عامر الاصبحي توفي سنة ١٧٩ هـ. [٧٩٥ م.] في المدينة المنورة

Hence, the narration was deemed to be Sahih by Shaykh al-Hajj Malik Bah with full endorsement by eight West African scholars. This region is predominantly linked to the Sunni-Maliki Madhhab of Islamic law, and Sunni-Ash'ari in terms of creedal affiliation.

# AUTHENTICATION BY SHAYKH SA'EED ABDUL FATTAH

A contemporary scholar and editor of manuscripts known as Shaykh Sa'eed Abdul Fattah edited and published ten classical manuscripts related to the spiritual path of the Sufis (Tasawwuf). Cover page:



While editing the third manuscript known as *Nafahatul Qurb* by Shaykh Shihabuddin Ahmed al-Hussaini (d. 1098 AH), he mentioned the Fatima bint Asad (ra) narration between pp. 259-260 as follows:

- توَّسَّلَ رسولُ الله ﷺ بنفسه، وبالأنبياء: عن أنس رضي الله عنه أن «فاطمة بنت أسد»، أمُّ عليِّ بن أبي طالب (كرم الله وجهه) لما ماتت حَقَرَ رسولَ الله ﷺ لحاها بيده، وأخرج تراه بيده، فلما فرغَ دخول رسول الله ﷺ فاضطجع فيه، فقال: «الله الذي يحيى ويميت، وهو حيٌّ لا يموت، اغفرْ لأمتي» «فاطمة بنت أسد» ولقدْها حجَّتْها، ووسَّعَ

---

مُدَّحِلْها بحق نبيِّك والأنبياء الذين من قبلي فإنك أرحم الراحمين» [رواه الحاكم، وابن حبان، والطبراني في الكبير والأوسط بسند صحيح].

He mentioned at the end of the narration: “It was related by al-Hakim, Ibn Hibban, al-Tabarani in al-Kabir and al-Awsat **with a Sahih chain of transmission.**”

Note, the actual narration with the wording for Tawassul was not recorded by al-Hakim and Ibn Hibban as he claimed but definitely by al-Tabarani in his *al-Kabir* and *al-Awsat*.

# CLASSICAL SCHOLARS WHO MENTIONED THE FATIMA BINT ASAD (ra) NARRATION WITHOUT ANY FORM OF REJECTION

In this section a systematic mention of some classical scholars who mentioned the narration at hand without weakening it, or explicitly authenticating it shall be mentioned. Generally speaking, the way such eminent scholars have mentioned the narration seems to indicate their recognition and acceptance of the events mentioned in the lengthy narration; especially the wording connected to Tawassul made in the supplication by the Prophet ﷺ

## Imam Abul Ma'ali Bahaud-Din Muhammad ibn al-Hasan (b. 495 AH - d. 562 AH)

He was also known as Ibn Hamdun and was an elder contemporary to Abu'l Faraj ibn al-Jawzi (d. 597 AH), and they both lived in Baghdad, Iraq. He has left behind a work entitled: *al-Tadhkira al-Hamduniyya*<sup>196</sup> His biography is available in Imam ibn Khallikan's (d. 681 AH) *Wafayāt al-a'yān wa-anbā' abnā' az-zamān* ("Deaths of Eminent Men and History of the Sons of the Epoch").<sup>197</sup> The latter work was translated into English by Baron Mac Guckin De Slane (d. 1878 CE) under the title: *Ibn Khallikan's Biographical Dictionary*.<sup>198</sup>

Ibn Khallikan mentioned Ibn Hamdun's work as follows as per De Slane's translation:<sup>199</sup>

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<sup>196</sup> Published in 10 volumes, in 1996, by Dar Sadir, Beirut, Lebanon.

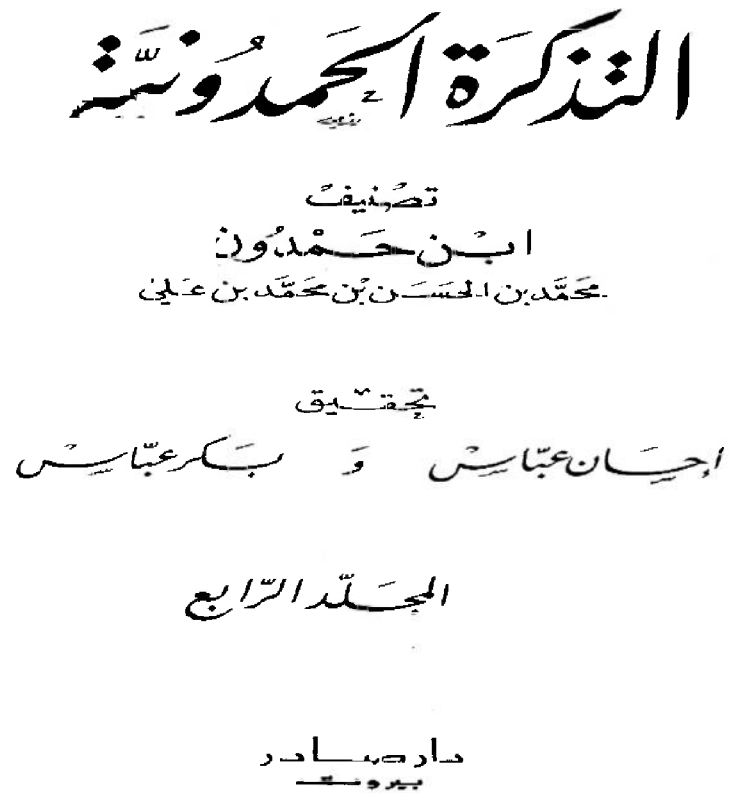
<sup>197</sup> See here - <https://www.britannica.com/biography/Ibn-Khallikan>

<sup>198</sup> Originally published in 1868 CE.

<sup>199</sup> 3/91

“Having pursued his studies under Abul Kasim Isma’il ibn al-Fadl al-Jurjani and other masters, Abu’l Ma’ali composed his Tazkira (remembrancer), an excellent compilation of historical notices, pieces of literature, anecdotes, and poems. Nothing like it has ever been produced by later writers, and, being a most useful work, it still retains its reputation and continues in the hands of the public.”

Title page of the published edition:



In the above edition the narration was presented in the 4<sup>th</sup> volume, pp. 267-268 (see the second box for the wording for Tawassul: “**By the right/mediation of your Prophet and the Prophet’s that came before me.**”)

٦٥٦ - لما ماتت فاطمة بنت أسد بن هاشم أم عليّ عليه السلام ، وهي أول هاشمية ولدت هاشمياً ، دخل عليها رسول الله ﷺ فجلس عند رأسها فقال : رحمك الله ، بأبي كنت وأمي تجوعين وتشبعيني ، وتعرين وتكسينني ، وتمنعين نفسك طيب الطعام وتطعميني ، تريدن بذلك وجه الله والدار الآخرة . ثم أمر أن تُغسل ثلاثاً ثلاثاً ، فلما بلغ الماء الذي فيه الكافور سكبته ﷺ بيده ثم خلع

٦٥٣ نشر الدر ٤ : ٥٠ ، ٧٠ وبيع الأبرار ٣ : ٥١٣ .

٦٥٤ نشر الدر ٤ : ٥٤ وبلاغات النساء : ١٣٩ والمستطرف ٢ : ٣٠٤ .

٦٥٥ التعازي والمراتي : ٢٣٦ ونشر الدر ٤ : ٥٤ وبيع الأبرار ٤ : ١٨٤ .

١ م : قط أحسن من جواب أم الفضل .

٢٦٧

قميصه وألبسها إياه ، وكفنها فوقه ، ثم دعا أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاماً أسود يحفرون قبرها ، فلما بلغوا اللحد حفروه رسول الله ﷺ ، وأخرج ترابته بيده ، فلما فرغ دخل ﷺ فاضطجع فيه ثم قال : الحمد لله الذي يحيي ويميت وهو حي لا يموت ؛ اغفر لأمي فاطمة بنت أسد ، ولقنها حُجَّتْها ، ووسّع عليها مدخلها ، بحق نبيك والأنبياء الذين من قبلي ، فإنك أرحم الراحمين . وكبر عليها أربعاً وأدخلها اللحد هو والعباس وأبو بكر الصديق .

## Imam Abu Abdullah Shamsud-Din Muhammad al-Qurtubi

(d. 671 AH)

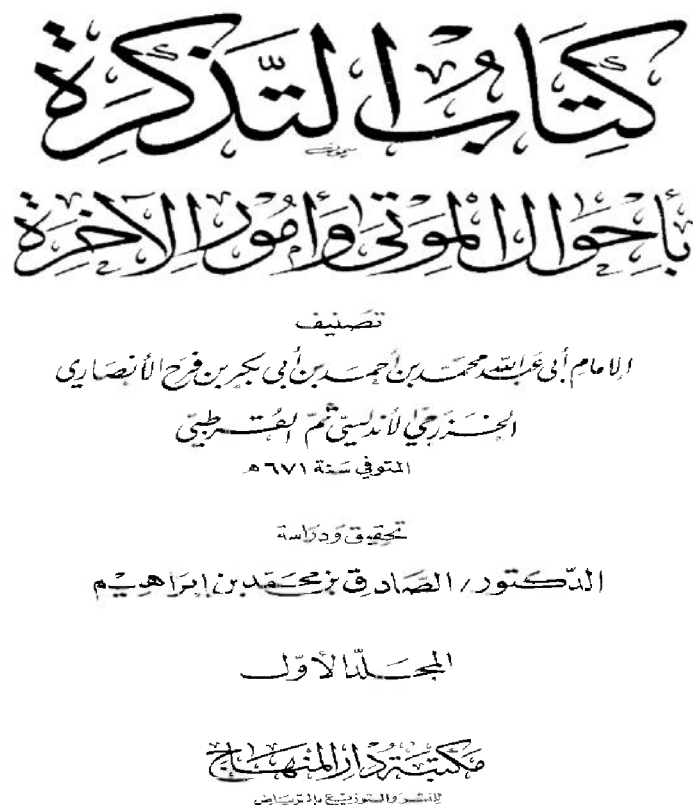
Imam Abu Abdullah al-Qurtubi<sup>200</sup> was a well-known exegete of the Holy Qur'an (Mufassir), and his work is well known as *Tafsir al-Qurtubi*. He has also left behind

<sup>200</sup> His biography from the Reliance of the Traveller p. 1090, translation by Sh. Nuh Keller): Imam Qurtubi is Muhammad ibn Ahmad ibn Abu Bakr ibn Farah, Abu Abdullah al-Ansari al-Qurtubi, of Cordova (in present day Spain). A Maliki scholar and hadith specialist, he was one of the greatest Imams of Koranic exegesis, an ascetic who divided his days between worship and writing. Educated in hadith by masters like Ali ibn Muhammad al-Yahsabi and al-Hasan ibn Muhammad al-Bakri, he wrote works in the sciences of hadith and tenets of faith, though his enduring contribution is his twenty volume *al-Jami li Ahkam al-Qur'an* [The compendium of the rules of the Koran], from which he mainly omitted the stories and histories customary in other commentaries, and recorded instead the legal rulings contained in the Koran and how scholars have inferred them, together with canonical readings (qira'at), Arabic grammar, and which verses abrogate others and which are abrogated (nasikh wa



a work entitled *al-Tadhkirah fī Aḥwāl al-Mawtā wa-Umūr al-Ākhirah* (Reminder of the Conditions of the Deceased and the Matters of the Hereafter).<sup>201</sup>

In the latter work he has mentioned the narration of Fatima bint Asad (ra) without weakening it. Title page:



The narration was presented on pp. 326-327 where the editor having a Salafi persuasion attempted to weaken it with the usual line of argumentation, and by ignoring all the counter arguments presented to date within this treatise. The following is the page with the narration as presented by al-Qurtubi with a box highlighting the wording for Tawassul: “**By the right/mediation of your Prophet and the Prophet’s that came before me.**”

mansukh). Scholars have used it extensively ever since it was written. It is related that Qurtubi disdained airs, and used to walk about in a simple caftan with a plain cap (taqiya) on his head. He travelled east and settled in Munya Abi al-Khusayb in upper Egypt, where he died in 671/1273

<sup>201</sup> Translated into English by Mohammad al-Sharif (Darul Kutub al-Ilmiyya, 2<sup>nd</sup> edition, 2009, Beirut, Lebanon) under the title: *The Admonition*.



من ضغطة القبر إلا فاطمة بنت أسد، قيل: يا رسول الله، ولا القاسم ابنتك؟ قال: ولا إبراهيم وكان أصغرهما.

ورواه<sup>(١)</sup> أبو نعيم الحافظ<sup>(٢)</sup> عن عاصم الأحول عن أنس بمعناه وليس فيه السؤال عن تمعكه إلى آخره.

قال أنس: لما ماتت فاطمة بنت أسد بن هاشم أم علي بن أبي طالب [ﷺ]<sup>(٣)</sup> دخل عليها رسول الله ﷺ فجلس<sup>(٤)</sup> عند رأسها فقال: رحمك الله يا أمي كنت أمي بعد أمي تجوعين وتشيعيني، وتعرين وتكسونني، وتمنعين نفسك طيب الطعام وتطعمينني، تريدن بذلك وجه الله<sup>(٥)</sup> والدار الآخرة، ثم أمر أن تغسل ثلاثاً، فلما بلغ الماء الذي فيه الكافور سكبته رسول الله ﷺ بيده، ثم خلع رسول الله ﷺ<sup>(٦)</sup> قميصه وألبسها إياه وكفنها فوقه، ثم دعا رسول الله ﷺ أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب رضي الله عنهم وغلاماً أسود يحفرون قبرها، فلما بلغوا اللحد حفروه [ب/٣٩] رسول الله ﷺ وأخرج<sup>(٧)</sup> ترابه بيده، فلما فرغ دخل رسول الله ﷺ فاضطجع فيه، ثم قال: الحمد لله الذي يحيي ويميت وهو حي لا يموت اغفر لأمي فاطمة بنت أسد، ولقنتها حجتها، ووسع عليها مدخلها بحق نبيك والأنبياء الذين من قبلي<sup>(٨)</sup> إنك أرحم

(١) في (ع): رواه.

(٢) الحلية ١٢١/٣، وقال فيه أبو نعيم: غريب من حديث عاصم والثوري لم نكتبه إلا من حديث روح بن صلاح، تفرد به.

(٣) ما بين المعقوفتين من (ع، ظ).

(٤) في (ظ): أتى رسول الله ﷺ فجلس. (٥) في (ع، ظ): وجه الله تعالى.

(٦) (رسول الله): ليست في (ع).

(٧) من هذا الموضوع توجد كلمات وأحرف غير واضحة في الأصل، تم توضيحها من النسخ الأخرى ومصادر المؤلف.

(٨) هذا الحديث رواه أيضاً الحاكم في مستدركه ١٠٨/٣ عن علي بن أبي طالب، وليس فيه لفظ: «بحق نبيك والأنبياء الذين من قبلي»، ورواه ابن عبد البر في كتابه الاستيعاب ١٨٩١/٤، وابن الأثير في كتابه أسد الغابة ٢١٧/٧ كلاهما من حديث ابن عباس رضي الله عنهما، وليس فيه لفظ: «بحق نبيك والأنبياء الذين من قبلي»، وقد تقدمت رواية عمر بن شبة وليس فيها ذلك اللفظ المخالف، علماً بأن رواية أنس التي رواها أبو نعيم =

الراحمين، وكبر عليها أربعاً، وأدخلوها اللحد: هو والعباس<sup>(١)</sup> وأبو بكر الصديق رضي الله عنهما.

## Imam Nurud-Din Ibn al-Sabbagh al-Maliki al-Makki (d.855 AH)

Imam Nurud-Din Ali ibn Muhammad ibn Ahmad al-Maliki, known as Ibn al-Sabbagh al-Maliki, has left behind a work entitled: *al-Fusul al-Muhimma fi Ma'rifat Ahwal al-A'imma*. Title page:

# الفصول المهمة في معرفة أحوال الأئمة عليهم السلام

الكتاب الذي هو في شكل صورة ما ادرسته في سنة  
الائنة الأتية سنة ١٩٤٤ باسلوب وصيرت محكم  
وضبط وتحقيق في المخطوطات على صورة  
وأريده فهو نسخة من صدر ربيع الربيع ويؤمل عليه.

تأليف  
الشيخ الإمام العلامة والبحر الفاضل  
علي بن محمد بن أحمد بن محمد المكي المكي  
شهر ربيع الثاني سنة ١٢٨٥ هـ



On p. 31 he has mentioned the Fatima bint Asad (ra) narration without weakening it any shape or form as follows, with a box highlighting the wording for Tawassul: “By the right/mediation of your Prophet and the Prophet’s that came before me.”

### الإمام علي بن أبي طالب (ع)

(ص) وكانت من السابقات إلى الإيمان بمنزلة الأم من النبي (ص) ، فلما ماتت كفتها النبي (ص) بقميصه وأمر أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاماً أسود فحفروا قبرها فلما بلغوا لحدها حفره رسول الله (ص) بيديه وأخرج ترابه فلما فرغ اضطجع فيه وقال : الله الذي يحيي ويميت وهو حي لا يموت اللهم اغفر لأمي فاطمة بنت أسد لقنيتها حاجتها ووسع عليها مدخلها **بحق نبيك محمد والأنبياء الذين من قبلي** فلذلك أرحم الراحمين ، فقيل يا رسول الله رأيتك وضعت شيئاً لم تكن وضعت به بأحد قبلك فقال (ص) البستها قميصي لتلبس من ثياب الجنة ، واضطجعت في قبرها ليخفف عنها من ضغطة القبر ، إنها كانت من أحسن خلق الله صنعاً إلي بعد أبي طالب رضي الله عنهما ورحمهما .

### في تربية النبي (ص) :

وذلك أنه لما نشأ علي بن أبي طالب (رض) وبلغ سن التمييز أصاب أهل مكة جذب شديد وقحط أجحف بذوي العروة وأضر بذوي العيال إلى الغاية ، فقال رسول الله (ص) لعمه العباس وكان من أيسر بني هاشم يا عم إن أهلك أبا طالب كثير العيال وقد أصاب الناس ما ترى فانطلق بنا إلى بيتك لتخفف من عياله فتأخذ أنت رجلاً واحداً وتأخذ أنا رجلاً فنكفلهما عنه . قال العباس افعل فانطلقا حتى أتيا أبا طالب فقالا إنا نريد أن نخفف عنك من عيالك حتى ينكشف عن الناس ما هم فيه ، فقال لهما أبو طالب إذا تركتما لي عقيلاً وطالباً فاصنعا ما شئتما ، فأخذ رسول الله (ص) علياً وضمه إليه ، وأخذ العباس جعفرأ فضمه إليه فلم يزل علي مع رسول الله (ص) حتى بعث الله عز وجل محمداً نبياً ، فاتبعه علي عليه السلام وآمن به وصدقته وكان عمره إذ ذاك في السنة الثالثة عشرة من عمره لم يبلغ الحلم وقيل غير ذلك . وأكثر الأقوال وأشهرها أنه لم يبلغ الحلم وأنه أول من أسلم وآمن برسول الله (ص) من الذكور بعد خديجة . قاله الثعالبي في تفسير قوله تعالى : ﴿ والسابقون الأولون من المهاجرين والأنصار ﴾<sup>(١)</sup> وهو قول ابن عباس وجابر بن عبد الله

(١) سورة التوبة آية ١٠٠ . وتفصيل ذلك في مناقب ابن شهر آشوب ج ٢ ص ٤ .

## Imam Muhammad ibn Dawud al-Bazili (d. 925 AH)

The Syrian Shafi'i scholar known as Muhammad ibn Dawud al-Bazili al-Kurdi<sup>202</sup> has left behind a work dealing with the narrators found within Sahih al-Bukhari. This work is entitled: *Ghayatul Maram fi-Rijal al-Bukhari ila Sayyid al-Anam*. Within the work there was entry for Asim al-Ahwal who is the sub-narrator who transmitted the Fatima bint Asad (ra) narration from the Sahabi known as Anas ibn Malik (ra).<sup>203</sup>

Al-Bazili has presented the Fatima bint Asad (ra) narration under the entry for Asim al-Ahwal without any form of criticism or rejection. In typed format the words that al-Bazili mentioned are as follows:

روى عاصم، عن أنس، قال قال رسول الله صلى الله عليه وسلم «الموت كقارة لكل مسلم»، وروى عن أنس أيضاً، قال لما ماتت أم علي بن أبي طالب، فاطمة بنت أسد بن هاشم، دخل عليها رسول الله صلى الله عليه وسلم، فجلس عند رأسها، فقال رحمك الله، لقد كنت أمي بعد أمي، تجوعين وتثعبيني، وتغريين وتكسيني، وتمنعين نفسك [طيب] الطعام وتطعميني، تريدن بذلك وجه الله \_ عز وجل \_ والدَّار الآخرة، ثم أمر أن تغسل ثلاثاً، [ثلاثاً]، فلما بلغ الماء الذي فيه الكافور، سكبته رسول الله صلى الله عليه وسلم بيده، ثم خلع قميصه وألبسها إياه، وكفنها فوقه، ثم دعا أسامة بن زيد، وأبا أيوب الأنصاري، وعمر بن الخطاب، وغلاماً أسود يحفرون قبرها، فلما فرغ دخل صلى الله عليه وسلم فاضطجع فيه، ثم قال «الحمد لله الذي يحيي ويميت، وهو حي لا يموت، اللهم اغفر لأمي فاطمة بنت أسد، ولقنها حجتها، ووسع [عليها] مدخلها، بحق نبيك والأنبياء قبلي، فإنك أرحم الراحمين»، وكبر عليها أربعاً، وأدخلها الأحد [هو] والعباس، وأبو بكر الصديق

<sup>202</sup> His biography is available here - <https://taraim.com/people/64979>

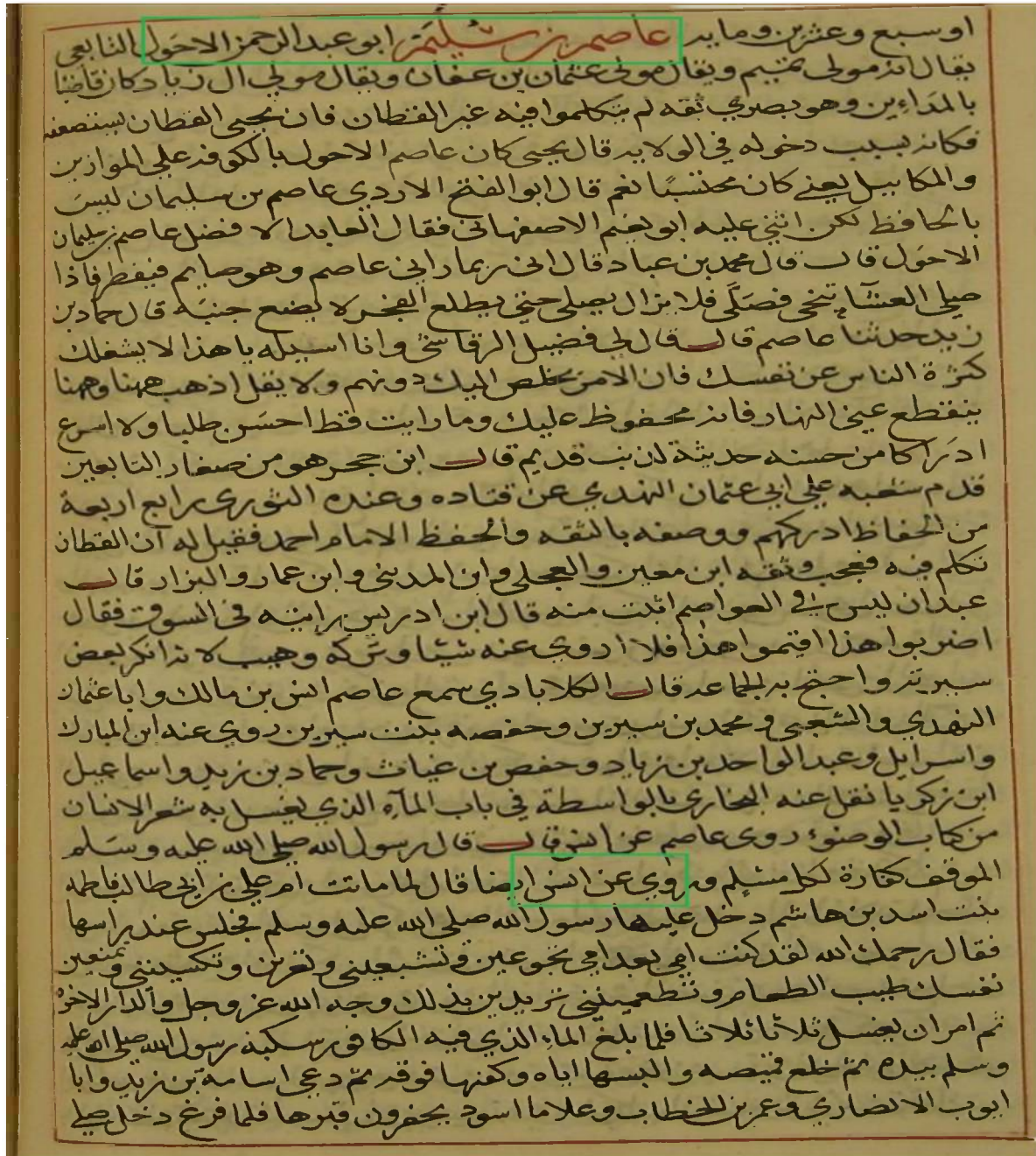
<sup>203</sup> In al-Tabarani's chain of transmission for the Fatima bint Asad (ra) the sanad was given as follows:

حَدَّثَنَا أَحْمَدُ بْنُ حَمَّادِ بْنِ زُغْبَةَ، ثنا رَوْحُ بْنُ صَالِحٍ، ثنا سُفْيَانُ الثَّوْرِيُّ، عَنِ عَاصِمِ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ

Meaning: (Abul Qasim Sulayman ibn Ahmed al-Tabarani related in his al-Mu'jam al-Kabir and al-Awsat): “Ahmed ibn Hammad ibn Zugba related to us (from) Rawh ibn Salah related to us (from): Sufyan al-Thawri – from (an) – Asim al-Ahwal – from Anas ibn Malik (ra),”

The underlined portion of the narration mentioned: **“By the right/mediation of your Prophet and the Prophet’s that came before me.”**

The above Arabic words can be seen in the following manuscript copy of the *Ghayatul Maram*<sup>204</sup> held in the Suleymaniyye library, Istanbul, Turkiye, from the Fazil Ahmed Koprulu collection (no. 374, folio 244a-b):



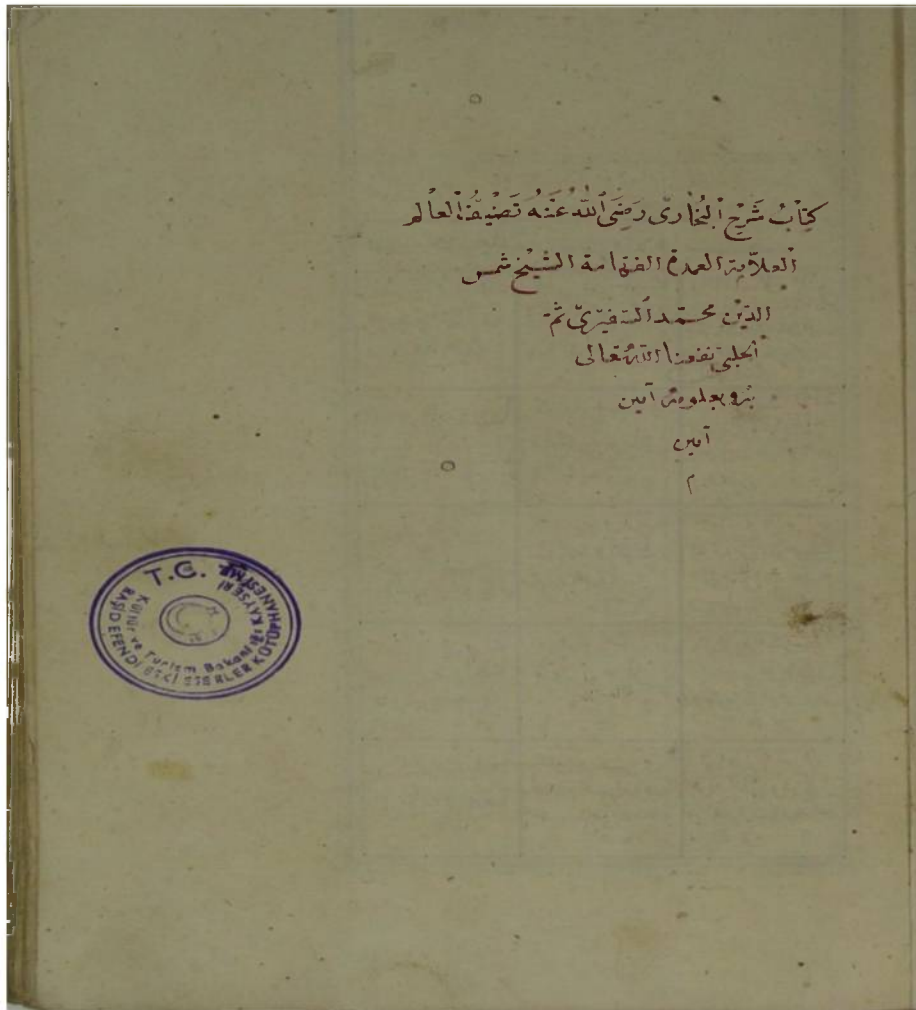
<sup>204</sup> Another manuscript of the same work is held in the Suleymaniyye library, Istanbul, Turkiye, from the Nuruosmaniye collection (no. 821, folio 208a).



الله عليه وسلم فاضطجع فيه ثم قال الحمد لله الذي يحيى ويميت وهو حي لا يموت  
 اللهم اغفر لآبائنا فاطمة بنت اسد ولقنتها حجتها ووسع عليها مدخلها **بحق**  
 نبيك والانبيا قبلنا فانك ارحم الراحمين وكبر عليها اربعاً وادخلها اللحد  
 والعباس وابوبكر الصديق وروى عاصم عن ابي عثمان قال قال عمر بن الخطاب  
 ذروا التعم واياكم والحزير فان رسول الله صلى الله عليه وسلم قد نهى عنه فقال  
 لا يلبسوا الحرير الا ما كان هكنا واثار رسول الله صلى الله عليه وسلم باصبعه  
 الوسطى والسبابه توفي سنة احدى واثنتين او ثلث واربعين وما به **عاصم**  
**ابن عمر** بن الخطاب ابو عمر القرشي العدوي المدني الصحابي ولد قبل وفاة النبي  
 صلى الله عليه وسلم بسنتين وخصمت امه فيه اياه الي ابي بكر الصديق وهو ابن  
 اربع سنين وقيل ابن ثمان سنين وامه جميلة بنت ثابت بن ابي الاقبح اخت  
 عاصم الصحابي قبل اسمها كانت عاصبه فسمها رسول الله صلى الله عليه وسلم  
 جميلة ولما طلقها عمر تزوجها يزيد بن جارية الانصاري فمضى ام عبد الرحمن  
 ابن يزيد ايضاً فبعد الرحمن وعاصم اخو عبد الله وعبيد الله  
 ويزيد اولا وعمر وعاصم هو والد ليلي ام عمر بن عبد العزيز وسياتي في ترجمته  
 ان شاء الله ان منادي عمر نادي في المدينة ان لا يشوب احد اللبن بالماء ثم خرج  
 عمر على جاري عاتره ليليسوس المدينة فاذا با مراه تقول لبنتها اخلطي اللبن  
 بالماء فقالت وبحك اما سمعت منادي عمر فقالت واين عمر ومنادي يرقالت اما  
 تعلم ربك عمر ذلك والله لا اطيعه جهراً واعصيه سراً وعمر يسمع ذلك كله  
 فعلم عمر الباب ومضى لسبيله فلما اصبح دعاها وابنتها وفضا عليه فقال هل  
 لاحدكم ان يتزوج هذه البنت فقالوا كلهم نحن قد اكنقينا ولم يكن لعاصم  
 حينئذ زوجة فزوجها منه فولدت ليلي فولدت عمر بن عبد العزيز رضي الله عنه  
 عن هذه الدرية الطيبة الطاهرة **قال** ابن الاثير كان عاصم طويل جسيماً فقال  
 ان ذراعاه كان ذراعاً ونحواً من شبر وكان خيراً فاضلاً شاعراً حسن الشعر قيل  
 ما من احد الا وهو يتكلم ببعض ما لا يريد الا عاصم بن عمر قال الكلابي سمع  
 عاصم اياه وروي عنه عروة بن الزبير نقل عنه البخاري بالواسطة في الصدقات  
 مات سنة سبعين وقيل بعد هاتعم مات قبل عبد الله بن عمر فرقاه **وقال**  
 من البحر الطويل وليت النبايا كن خلفن عاصماً فحشنا جميعاً او ذهبن بنا معاً  
**عاصم بن عمر** بن قتادة بن النعمان ابو عمر الانصاري الظفري الاوسي النابلي  
 ثقة عالم بالمغازي **قال** ابن حجر من صفات التابعين وثقه ابن معين والنسائي

## Imam Shamsud-Din Muhammad ibn Umar al-Safiri (d. 956 AH)

The Syrian Shafi'i scholar known as Imam Shamsud-Din al-Safiri (al-Halabi)<sup>205</sup> has left behind a commentary to Sahih al-Bukhari under the title: *Al-Majalis al-Wa'ziyya fi Sharh Ahadith Khayr al-Bariyya min Sahih al-Imam al-Bukhari*. Within this work under Majlis no. 34 he has mentioned the Fatima bint Asad (ra) narration without any form of weakening or rejection. The following is from a manuscript copy held in the Suleymaniyye library, Istanbul, Turkiye, from the Qaysari Rashid Effendi collection (no. 110, folio 212b). The title page:



The actual narration (folio 212b):

<sup>205</sup> His biography is available here - <https://taraim.com/people/65379>



وعقيل قد ماتت فقال قوموا بنا الى ابي قال فتعينا كان  
 على رؤسنا الصبر فلما انتهينا الى الباب نزع قبضه وقال  
 اذا كفتوها فاشعروها اياها تحت كفها فلما خرجوا  
 الى القبر جعل رسول الله صلى الله عليه وسلم مرة بعد مرة  
 يتقدم ومرة يتأخر حتى انتهينا الى القبر فتملك في اللحد  
 خرج وقال اذا خلوها باسم الله وعلى اسم الله فلما دخلوها  
 قام اليها قائماً وقال جزاء الله من ام ومن صربية خيرا  
 وسالناه عن نزع قبضه وتملكه في اللحد فقال اردت  
 ان لا تمسها النار ان شاء الله وان يوسع الله عليهما قبرها  
 وقال ما اغني احد من منقطة القبر الا فاطمة بنت اسد  
 قيل يا رسول الله ولا القاسم ابنتك قال ولا ابراهيم وجاء  
 في رواية عن النراة قال لما ماتت فاطمة بنت اسد امير  
 المؤمنين علي بن ابي طالب رضي الله عنه وعنهها دخل عليهما  
 رسول الله صلى الله عليه وسلم فجلس عندهما فقال رحمتك  
 الله كت يا ابي واخي بعد ابي تجوعين ولتسبيني وتغريبن  
 ولتسبيني وتمنعي نفسك طيب الطوام وتطمعيني تربدين  
 بذلك وجه الله والدار الآخرة ثم امر ان تغسل ثلاثا فلما ان  
 الماء الذي فيه الكافور سكب النبي صلى الله عليه وسلم  
 بيد ثم خلع رسول الله صلى الله عليه وسلم قبضه وايسرها  
 اياه وكفها فوقه ثم دعا رسول الله صلى الله عليه وسلم  
 اسامة بن زيد وايا ايوب الانصاري وعمر بن الخطاب رضي  
 الله عنهم وعلا ما اسود ويحفر ون قبرها فلما بلغوا اللحد  
 حفره رسول الله صلى الله عليه وسلم واخرج ترابه بيده  
 فلما فرغ دخل رسول الله صلى الله عليه وسلم فاضطجع  
 فيه ثم قال الحمد لله الذي يحيي ويميت وهو حي لا يموت اللهم  
 اعز لاتي فاطمة بنت اسد وكفها محبتها ووسع عليها  
 مدخلها بحق بيتك والانبيا الذين من قبلي ذلك ارحم  
 الراحمين وكبر عليها اربعاً واراد خلفها اللحد هو والعباس  
 وابوبكر الصديق رضي الله عنهم ودفنت بالقيع وعليها  
 قبة عظيمة يقرب سيدنا عثمان وسيدنا علي في كتاب  
 الجنائز حكمة عصر القبر لا آدمي وفوائد متولفة بذلك

The last box mentioned the wording for Tawassul: “By the right/mediation of your Prophet and the Prophet’s that came before me.”



## Imam Muhammad Ali ibn Allan al-Bakri al-Shafi'i (d. 1057 AH)

The Makkan Shafi'i scholar known as Imam Muhammad Ali ibn Allan al-Bakri al-Shafi'i (d. 1057 AH), and more commonly as Ibn Allan, has left behind a commentary to Imam al-Nawawi's (d. 676 AH) *Kitab al-Adhkar*, under the title: *Al-Futuhāt al-Rabbaniyya Sharh al-Adhkar al-Nawawiyya*. In this work he has briefly mentioned the Fatima bint Asad (ra) narration without any form of rejection or weakening it. The following is the title page (volume 5) as published by Dar Ihya al-Turath al Arabi, Lebanon:

# الْفَتْوحَاتُ الرَّبَّانِيَّةُ عَلَى لِادِّكَارِ النَّوَوِيِّ

تأليف  
العالم العلامة مفسر كلام الله تعالى وخدام حديث رسول الله صلى الله عليه وسلم  
مجا. بن علان الصديقي الشافعي الأشعري المكي المتوفى سنة ١٠٥٧ هـ رحمه الله تعالى

« وقد وضع »

بأمر كل نسخة، بعضهم من كتاب « حليه الأبرار وشعار الأخيار في تلخيص  
الدعوات، اللادكار » للامام الرباني العارف بالله تعالى شيخ الإسلام والمسلمين  
وملاد المقهاة والمدنين . أبو زكريا يحيى يحيى الدين، النوري المتوفى سنة ٦٧٦ هـ  
نعمده الله برحمته

الجزء الخامس

The following is the actual page with his mention of the actual narration (5/36, see underlined portion) where Ibn Allan said:

“And al-Tabarani mentioned that he (the Prophet), may peace and blessings be upon him, would mention in his supplication (du’a): **‘By the right/mediation of your Prophet and the Prophet’s that came before me.’**”

٣٦

الشَّرِيفَ وَيُحَمَّدَ اللَّهَ تَعَالَى وَيُسَبِّحَهُ وَيُكَبِّرُهُ وَيُهَلِّمَهُ وَيُصَلِّيَ عَلَى رَسُولِ اللَّهِ ﷺ وَيُسْكُنِيهِ مِنْ كُلِّ ذَلِكَ ثُمَّ يَا نِي الرَّوضَةَ بَيْنَ الْقَبْرِ وَالْمِنْبَرِ فَيُسْكُنِيهِ مِنَ الدُّعَاءِ فِيهَا فَقَدْ رَوَيْنَا فِي صَحِيحِي الْبُخَارِيِّ وَمُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ مَا بَيْنَ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ بِيضِ الْجَنَّةِ وَإِذَا أُرَادَ الْمُرُوجُ مِنَ الْمَدِينَةِ وَالسَّفَرِ اسْتَحَبُّ أَنْ يُودَعَ الْمَسْجِدَ

سيرة السلف الصالح الانبياء والاولياء وغيرهم روى أن آدم لما اقرن الخطينة قال يا رب أسألك بحق محمد ﷺ الا ما غفرت لي فقال يا آدم كيف عرفت عمداً ﷺ ولم أخلقه قال يا رب لما خلقتني بيديك ونفخت في من روحك رفعت رأسي فرأيت مكتوباً على قوائم العرش لا اله الا الله محمد رسول الله فعرفت أنك لم تضيف الي اسمك الا أحب الخلق اليك فقال الله تعالى صدقت يا آدم إنا لأحب الخلق لي إن سألتني بحقه فقد غفرت لك ولولا محمد لما خلقتك وسبق في اذكار الحاجة حديث عثمان بن حنيف، وذكر الطبراني أنه ﷺ ذكر في دعائه بحق نبيك والانبياء الذين من قبلي ولا فرق بين ذكر التوسل والاستعاذة (١) والتشفيع والتوجه به ﷺ وكذا بغيره من الانبياء وكذا الاولياء وفاقا للسبكي وان منعه ابن عبد السلام لانه ورد جواز التوسل بالاعمال مع كونها أمراضاً فالذوات الفاضلة أولى وسبق توسل عمر بالعباس رضي الله عنهما في الاستسقاء ولم يشكر عليه وقد يكون معنى التوسل به ﷺ طلب الدعاء منه اذ هو حي يعلم سؤال من يسأله قال ابن حجر الهيتمي وصح في حديث طويل أن الناس أصابهم قحط في زمن عمر فجاؤا رجل الى قبر النبي ﷺ فقال يا رسول الله استسق لأمتك فاتاه في النوم وأخبره أنهم يسقون فكان كذلك (قوله فيكثر من الدعاء فيها) أي وكذا من الصلاة بل ان أمكنه ألا يجعل صلاته مدة اقامته إلا فيها فهو أولى ما لم يعارض فضيلة نحو صنف أول (قوله فقد رويناه في صحيحي البخاري ومسلم الخ) قال الحافظ فيه شيخان الأول أنهما لم يخرجاه لاعتن أبي هريرة ولا عن غيره الا بلفظ يتيق بدل قبري

(١) كذا في النسخ ولعله (الاستعاذة) . ع

**Imam Muhammad Murtada al-Zabidi al-Hanafi  
(d. 1205 AH)**

The Hanafi scholar known as Imam Murtada al-Zabidi who was given the rank of Hafiz al-Hadith by some scholars has mentioned a part of the Fatima bint Asad (ra) narration, without weakening or rejecting it in his work entitled: *Idah al-Madarik fi al-Ifsah an al-Awatik*, which is a work on noble women among the ancestresses of the Prophet ﷺ. Title page:

أَيْضًا الْمَدَارِكُ  
فِي الْإِفْصَاحِ عَنِ الْعَوَانِكِ

تَأليف  
العلامة محمد مرتضى الزبدي

تأليف القاموس  
( ١١٤٥ - ١٢٠٥ هـ )

بإتاحة  
مساعد سالم العبد الجادر

سألهم بطيبه بعض أهل المنيرة المرصين شريفين ومجربهم

بإتاحة النشر الإسلامية

On p. 35 the actual narration was mentioned in passing:

والثانية: عاتكة بنت الحارث — وهو عدوان — أخت يشكر، وهي  
عمّة الجد الخامس لعاتكة السابعة، وهي أم مالك بن النضر بن كنانة الجد  
الثاني عشر لسيدنا رسول الله ﷺ .  
فهاتان عدوانيتان، وعدوان من قبائل قيس، فإذا قلنا: اثنتان  
قيتان؛ لا يضر .  
وأما الكنانية فهي عاتكة ابنة يخلد بن النضر بن كنانة، أم لؤي ابن  
غالب الجد التاسع لسيدنا رسول الله ﷺ .  
وأما القرشية: فيحتمل أنها عاتكة ابنة أبي ههمة، واسمه:  
حيث بن عبد العزى بن عامر بن عميرة بن وديعة بن الحارث بن فهر:  
الجدّة الخامسة لفاطمة ابنة أسد، أم علي رضي الله عنهما، فإن النبي ﷺ  
كان يقول: هي أمي بعد أمي<sup>(١)</sup>، فتأمل!

(١) الحديث أخرجه الطبراني في الكبير والأوسط عن أنس بن مالك قال: لما ماتت  
فاطمة بنت أسد بن هاشم أم علي بن أبي طالب دخل عليها رسول الله ﷺ  
فجلس عند رأسها فقال: «رحمك الله يا أمي، كنت أمي بعد أمي وتشبهيني  
وتعيرني وتكسبني وتمنعين نفسك طيبًا وتطمعيني، تريدان بذلك وجه الله والدار  
الآخرة، ثم أمر أن تفسل ثلاثًا، فلما بلغ الماء الذي فيه الكافور سكب  
رسول الله ﷺ بيده وأخرج ترابه بيده، ثم خلع رسول الله ﷺ قميصه فألبسها إياه  
وكفنها ببرد فرفه، ثم دعا رسول الله ﷺ أسامة بن زيد وأبا أيوب الأنصاري  
وعمر بن الخطاب وغلامًا أسود يحفرون، فحفروا قبرها، فلما بلغوا اللحد  
حفره رسول الله ﷺ وأخرج ترابه بيده، فلما فرغ دخل رسول الله ﷺ فاضطجع  
فيه ثم قال: «الله الذي يحيي ويميت وهو حي لا يموت، اغفر لأمي فاطمة بنت  
أسد ولقنها حجتها، ووشع عليها مدخلها بحق نيك والأنبياء الذين من قبلي =

٣٥

The portion in the green box mentioned:

الجدّة الخامسة لفاطمة ابنة أسد أم علي رضي الله عنهما فإن النبي كان يقول هي أمي بعد أمي فتأمل

Meaning: "The fifth grandmother of Fatima bint Asad, the mother of Ali, may Allah be pleased with him, for the Prophet ﷺ used to say, 'She is my mother after my mother', so ponder."

The footnote by the editor correctly referenced it back to al-Tabarani's *al-Mu'jam al-Kabir* and *al-Awsat*. The fact that Imam al-Zabidi quoted the wording in this manner is a positive indication that he considered the narration to have some form of valid authenticity.

# **ANSWERING ABU KHUZAIMAH ANSARI AND HIS DISMISSAL OF A NARRATION REGARDING AN ACTION AROUND THE GRAVE OF IMAM AL-BUKHARI AS RECORDED BY IMAM AL-GHASSANI**

The detractor known as Abū Khuzaimah ‘Imrān Masoom Anṣārī wrote a follow up response to an individual by the name of AR Ahmed, who tried to answer his joint article with his colleague Abū Ḥibbān Kamran Malik. The readers who have reached this point would have realised that all of their main arguments in attempting to weaken, and reject the Fatima bint Asad (ra) narration have been addressed and responded to. The reply by AR Ahmed was posted in the following link - <https://miqvasalnurblog.wordpress.com/2020/12/26/tanbih-al-ghafilin-li-man-yunkir-at-tawassul-bil-anbiya-wal-salihin/>

Abu Khuzaimah posted his response on their website with the following conceited title – *Refuting the Ignorant Who Affirms Innovated at-Tawassul – Answering Tanbih al-Ghafilin*. The link being:

<http://www.salafiri.com/refuting-the-ignorant-who-affirms-innovated-at-tawassul-answering-tanbih-al-ghafilin/>

The haughty title he used has the implication that he holds the stance that the wording found in the Fatima bint Asad (ra) narration is not from the Prophetic Sunna, as he said it is an innovated form of Tawassul! This also means that the major scholars of Hadith who recorded the actual narration with chains of

transmission were recording what he misleadingly thought were 'innovated' wordings.

It has already been shown earlier on in this response that Imam Ahmed ibn Hanbal permitted such a type of Tawassul that the pseudo-Salafis of this age consider to be at least an innovation, haram or even Shirk! They take their cue from the writings of Ibn Taymiyya (d. 728 AH) who was critical of such forms of Tawassul. Ibn Taymiyya himself praised a well-known Hanbali Sufi Shaykh known as **Abdul Qadir al-Jilani** (d. 561 AH). Towards the end of this work his verdict shall be mentioned on the type of Tawassul that pseudo-Salafis critically disavow.

AR Ahmed mentioned the following point in his response:

Let's assume this is true- for sake of argument. There is a big question – what is the similarity between the tad'if of, Imam al-Daraqutni or Ibn al-Jawzi or Ibn Adiy or Allamah al-Dhahabi and those of today, like Zubair Alizai? One main difference – the former `ulama never had the manhaj of denying tawassul. Check Siyar al-Alam al-Nubala 12:469 for Imam al-Dhahabi narrating about wasilah through Imam al-Bukhari رضى الله عنه and 16:400, ed. Arna`ut for wasilah through the Messenger ﷺ .

Abu Khuzaimah replied in the above link by stating as part of his response:

**The unnamed<sup>206</sup> detractor quotes a report from a book of biographies of Imam al-Dhahabi, claiming then that he believed in Tawassul is an outright lie since the task of a biographer is to quote incidences related to the entry. If this was the case, we have to attribute to Imam al-Dhahabi as a belief system everything he quotes in his 30 volume of the Siyar, and of course this is absurd but for sure a Barelwi would bring such a silly point to fool the readers.**

**The detractor surprisingly did manage to quote the correct reference for this report, namely Siyar al-A'lam an-Nabula, 12:469 (Beirut: ar-Risalah al-A'lamiah,**

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<sup>206</sup> The individual is not unnamed as his reply clearly mentioned his name as: AR Ahmed.

1438H/2017CE) and the chain Imam al-Dhahabi quotes it from through Abu Ali al-Ghassani who died in 498H (Siyar 19:150).

Imam al-Dhahabi died 748H and therefore there is a gap of 250 years in the chain. In conclusion **this chain is disconnected and hence weak with all scholars of hadith**, the early and later ones. It is therefore upon the unnamed Barelwi detractor to first bring the chain, then prove its connected and continuous chain and only then proceed to authenticate and use it as evidence. It is unsurprising to learn this since this is a hallmark of Barelwi Sufis who claim link and chain connections to knowledge but terribly bring chainless report to prove their Aqidah. Barelwism has no hope if this is the best they come with him as a reply as their *Tanbih al-Ghafilin*, it seems more appropriate for the detractor to apply this to himself due to his dire negligence of hadith and Aqidah sciences.

The report that Imam al-Dhahabi recorded in his *Siyar a'lam an-Nubala* is the following which another Salafi site attempted to respond to here - <https://islaahh.wordpress.com/2012/09/05/tawassul-on-grave-of-imam-bukhari-r-h/>

Quote:

**IMAM AD-DAHABI (RAHIMULLAH) QUOTED :-**

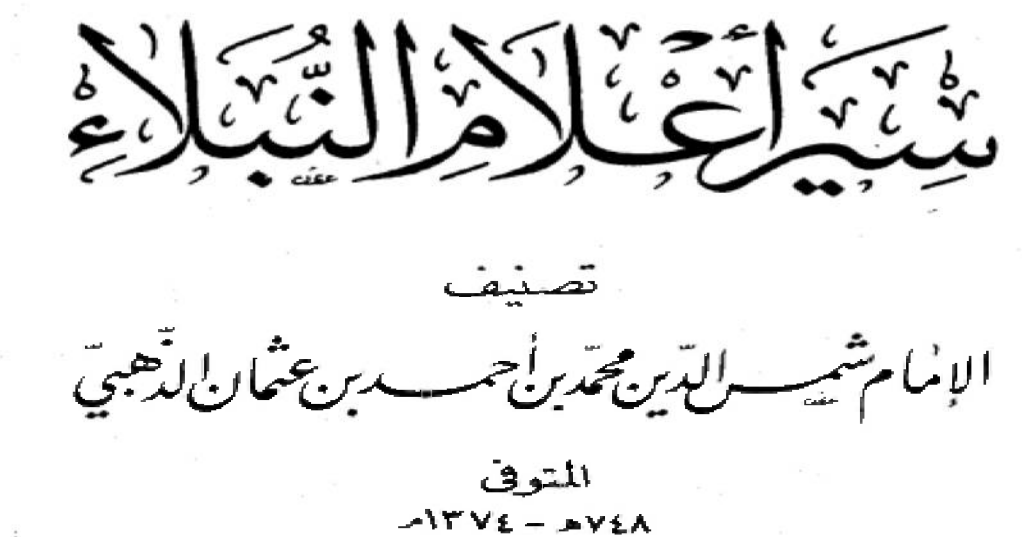
**Abu Ali Ghisani Said Abu al Fath Nasr bin al Hasan al Sakti Samarqandi told us in 464 h there was a drought in Samarqand, People tried their best, some said Salat al Istisqa but still it did not rain, A renowned righteous man known as Salih came to the Qadhi and said: In my opinion you along with your public should visit the grave of Imam Bukhari (Rahimuhullah), His grave is located in Khartank, We should (go near the Qabr) and ask for rain, Allah might give us rain then, The Qadhi said Yes to his opinion and then he along with the people went towards (the Qabr) and then He made a dua along with the people and people started to cry near the grave and started to make him a Waseela (i.e.**

**Imam Bukhari). Allah Ta'ala (immediately) sent rainclouds. All people stayed in Khartank for about 7 days, none of them wanted to go back to Samarqand although the distance between Samarqand and Khartank was only 3 miles (AS-SIYAR UL ULUM AN NABUWA VOLUME 12,PAGE 469)**

The person who put out the above link is someone known as Aijaz Ahmad Shaikh.<sup>207</sup> This individual could not even read some of the names in Arabic when transliterating them into English. This is no different from the two detractors who also made such abysmal mistakes in reading Arabic titled works! Examples:

He said ad-Dahabi when it is adh-Dhahabi, Ghisani when it should be al-Ghassani, and the title of al-Dhahabi's work known as Siyar a'lam an-Nubala he got seriously wrong by typing it as - AS-SIYAR UL ULUM AN NABUWA. Abu Khuzaimah incorrectly typed it as - **Siyar al-A'lam an-Nabula!**

Here is proof of the correct reading of al-Dhahabi's work (Muassasa al-Risala edition) as I have typed up in English from Arabic above:



<sup>207</sup> A similar Salafi attempt at rejecting the narration was posted by a certain Asim ul-Haq here - <https://systemoflife.com/badaec-tawassul-refutation-series-tawassul-on-grave-of-imam-bukhari/>



This shows their incompetence in basic Arabic where the title also had the diacritical marks for ease of reading. The above incident was also put out by a well-known Salafi publisher known as Darus Salam on their website,<sup>208</sup> in a summarised format as follows:

Abul-Fath as-Samarqandī relates: "two hundred years after the death of Imam Bukhari, a drought struck Samarqand. The people made the istisqa prayer and invocations but rain did not fall. A saintly man came to the judge (Qadi) of the city and gave him some advice. He said: With the people of the city, go to the grave of Imam Bukhari **and invoke Allah the Exalted there to give you rain. Perhaps Allah will accept our invocations and give us rain.** The judge of the city accepted this advice with delight and proceeded to go to the grave. The people followed him and upon arrival, he prayed for rain in front of them at the grave. People wept and also sought the intercession of the one who was in the grave. At that moment, clouds gathered and Allah sent such heavy rain that those who were in Kharteng could not reach Samarqand for seven days because of the rain's abundance.

A screenshot just in case they delete the above:

Abul-Fath as-Samarqandī relates: "two hundred years after the death of Imam Bukhari, a drought struck Samarqand. The people made the istisqa prayer and invocations but rain did not fall. A saintly man came to the judge (Qadi) of the city and gave him some advice. He said: With the people of the city, go to the grave of Imam Bukhari and invoke Allah the Exalted there to give you rain. Perhaps Allah will accept our invocations and give us rain. The judge of the city accepted this advice with delight and proceeded to go to the grave. The people followed him and upon arrival, he prayed for rain in front of them at the grave. People wept and also sought the intercession of the one who was in the grave. At that moment, clouds gathered and Allah sent such heavy rain that those who were in Kharteng could not reach Samarqand for seven days because of the rain's abundance.

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<sup>208</sup> See here - ([https://mail.darussalaam.co.uk/The\\_Meaning\\_of\\_Hadith\\_184\\_islamic\\_article\\_detail#](https://mail.darussalaam.co.uk/The_Meaning_of_Hadith_184_islamic_article_detail#))

Now, Darus Salam did not mention if they were the initial disseminators of the above quotation, and if it was in the English language or not originally. Indeed, it was actually from a Barelwi orientated scholar and translated into English by someone else as can be seen from here - [http://www.therevival.co.uk/static/people/imam\\_al\\_Bukhari.php](http://www.therevival.co.uk/static/people/imam_al_Bukhari.php)

Quote:

Abul-Fath as-Samarqandī relates: "two hundred years after the death of Imam Bukhari, a drought struck Samarqand. The people made the istisqâ' prayer and invocations but rain did not fall. A saintly man came to the judge (Qâdī) of the city and gave him some advice.

He said: 'With the people of the city, go to the grave of Imam Bukhari and invoke Allâh the Exalted there to give you rain. Perhaps Allâh will accept our invocations and give us rain.' The judge of the city accepted this advice with delight and proceeded to go to the grave.

The people followed him and upon arrival, he prayed for rain in front of them at the grave. People wept and also sought the intercession of the one who was in the grave. At that moment, clouds gathered and Allâh sent such heavy rain that those who were in Kharteng could not reach Samarqand for seven days because of the rain's abundance.

## Conclusion

Imam Bukhari was not only a scholar, worshipper, a devotee and a prosperous man, but he always feared Allâh and shone with the love of the Messenger Sallallahu `alayhi wa sallam.

The virtuous outpourings he gave to the world during his life are still being given today and as the Muslim Ummah goes about its daily acts of worship, they realise how important the role played by Imam Bukhari was. He compiled and circulated the Ahadith of the Prophet wherever possible and Allâh spread his status to every corner of the world. It is a fact that as long as the traditions of the Holy Prophet Sallallahu `alayhi wa sallam (qīla and qāla) are mentioned in gatherings, lights and blessings will shower onto the grave of Imam al-Bukhari from the skies of the Most Merciful.

By: Shaykh al-Hadīth `Allāma Ghulām Rasūl Sa`îdī, Taken from Minhaj-ul-Qur'an Monthly Magazine, March 1995, pp. 30-37

(Translated by: `Allāmah Ishfaq Alam Qadri and M. Iqtidar)

A more accurate translation of the incident was mentioned as follows<sup>209</sup>:

Al-Hafiz Abu `Ali al-Ghassani relates in Ibn al-Subki's *Tabaqat al-Shafi`iyya* 2:234: Abu al-Fath Nasr ibn al-Hasan al-Sakani al-Samarqandi came to us in 464 and said: "We had a drought in Samarqand some years ago. The people made the istisqa' prayer but they did not get rain. A saintly man named al-Salah came to the judge and said to him: "I have an opinion I would like

<sup>209</sup> See here - [https://sunnah.org/ibadaat/tawassul\\_2.htm#Tawassul%20through%20the%20Awliya%27](https://sunnah.org/ibadaat/tawassul_2.htm#Tawassul%20through%20the%20Awliya%27)

to show you. My opinion is that you come out followed by the people and that you all go to the grave of Imam Muhammad ibn Isma'il al-Bukhari and make *istisqa'* (prayer for rain) there. Perhaps Allah will give us rain." The judge said: "What a good opinion you have." He came out and the people followed him, and he prayed for rain in front of them at the grave while people wept and sought the intercession of the one that was in it. Allah sent such heavy rain that those who were in Khartenk (where this took place, 3 miles away from Samarqand) could not reach Samarqand for seven days because of the rain's abundance."

Now, returning back to what Abu Khuzaimah said:

The detractor surprisingly did manage to quote the correct reference for this report, **namely *Siyar al-A'lam an-Nabula*, 12:469** (Beirut: ar-Risalah al-A'lamiah, 1438H/2017CE) and the chain Imam al-Dhahabi quotes it from through Abu Ali al-Ghassani who died in 498H (Siyar 19:150).

**Imam al-Dhahabi died 748H and therefore there is a gap of 250 years in the chain. In conclusion this chain is disconnected and hence weak with all scholars of hadith, the early and later ones.** It is therefore upon the unnamed Barelwi detractor **to first bring the chain, then prove its connected and continuous chain and only then proceed to authenticate and use it as evidence.**

**Reply:**

The issue of a gap between Imam al-Dhahabi and Imam al-Ghassani is an irrelevant distraction because the former was either quoting from either an actual work by al-Ghassani, or had his own chain back to al-Ghassani with the actual given incident (see proof later on). If Abu Khuzaimah was more honest and attentive in what was mentioned in a footnote in the given reference to al-Dhahabi's *Siyar*, he would have had to mention where the actual anecdote originated from. Let us show the vigilant and observant readers what he failed to mention. The reference given was the ar-Risala edition of the *Siyar* (12: 469). Title page:

# سيرة أعلام النبلاء

تصنيف

الإمام شمس الدين محمد بن أحمد بن عثمان الذهبي

المتوفى

٥٧٤٨ هـ - ١٣٧٤ م

الجزء الثاني عشر

حَقَّقَ هَذَا الْجُزْءَ

صالح الأشر

أَشْرَفَ عَلَى تَحْقِيقِ الْكِتَابِ وَخَرَّجَ أَحَادِيثَهُ

شعيب الأرنؤوط

مؤسسة الرسالة

وقال أبو علي الغساني : أخبرنا أبو الفتح نصر بن الحسن السكيتي<sup>(١)</sup> السمرقندي : قديم علينا بثلثية عام أربعة وستين وأربع مئة . قال : قحط المطر عندنا بسمرقند في بعض الأعوام ، فاستسقى الناس مراراً ، فلم يسقوا . فأتى رجل صالح معروف بالصلاح إلى قاضي سمرقند ، فقال له : إني رأيت رأياً أعرضه عليك . قال : وما هو ؟ قال : أرى أن تخرج ويخرج الناس معك إلى قبر الإمام محمد بن إسماعيل البخاري ، وقبره بخرتك ، ونستسقي عنده ، فمسي الله أن يسقينا . قال : فقال القاضي : نعم ما رأيت . فخرج القاضي والناس معه ، واستسقى القاضي بالناس ، وبكى الناس عند القبر ، وتشفعوا بصاحبه ، فأرسل الله تعالى السماء بماء عظيم غزير ، أقام الناس من أجله بخرتك سبعة أيام أو نحوها ، لا يستطيع أحد الوصول إلى سمرقند من كثرة المطر وغزارته ، وبين خرتك وسمرقند نحو ثلاثة أميال<sup>(٢)</sup> .

وقال الخطيب في تاريخه : أخبرنا أبو بكر أحمد بن الحسن القاضي الحرشي بنسابور ، قال : سمعت أبا إسحاق إبراهيم بن أحمد الفقيه البلخي ( ح ) ، قال الخطيب : سمعت أحمد بن عبد الله الصقار البلخي ، يقول : سمعت أبا إسحاق المستملي يروي عن محمد بن يوسف الفريزي ، أنه كان يقول : سمع كتاب « الصحيح » لمحمد بن إسماعيل تسعون ألف رجل ، فما بقي أحد يرويه غيره<sup>(٣)</sup> .

(١) في « تقييد النهل » لوحة : ٣٤ : الشنكي المقيم بسمرقند . وفي « طبقات الشافعية » ٢٣٤/٢ : السكيتي .

(٢) « طبقات السبكي » ٢٣٤/٢ .

(٣) سبق تخريجه في الصفحة : ٣٩٨ .

The first box mentioned the narration itself where al-Dhahabi said that Abu Ali al-Ghassani<sup>210</sup> said that his Shaykh Abul Fath Nasr ibn al-Hasan informed him, and then the full story was narrated by the latter. Where the red arrow is shown is

<sup>210</sup> His full name was Abu Ali al-Hussain ibn Muhammad al-Ghassani al-Jayyani (b. 427AH- d. 498 AH).

footnote no. 1. In footnote no. 1 (2<sup>nd</sup> box) the editor has given a precise reference to where it was actually taken from by al-Dhahabi, namely a work known as **Taqyid al-Muhmal** (p. 34) which is actually by al-Hafiz Abu Ali al-Ghassani, and also recorded by Imam Tajud-Din al-Subki (who was one of al-Dhahabi's students) in his *Tabaqat (al-Shafiyya al-Kubra, 2/234)*.

The same incident from al-Hafiz Abu Ali al-Ghassani was mentioned by al-Dhahabi in his *Tarikh al-Islam*<sup>211</sup> as follows:

وقال أبو علي الغساني الحافظ: حدثنا أبو الفتح نصر بن الحسن التُّنْكِي السَّمَرْقَنْدِي؛ قدم علينا بالنسبية عام أربعة وستين وأربعمائة قَالَ: فُحِطَ المطر عندنا بِسَمَرْقَنْدٍ فِي بعض الأعوام، فاستسقى النَّاس مراراً، فلم يُسْقُوا، فَأَتَى رجلٌ صالح معروف بالصَّلاح إلى قاضي سَمَرْقَنْدٍ فقال له: إني رأيت رأياً أعرضه عليك. قال: وما هو؟ قال: أرى أن تخرج ويخرج النَّاس معك إلى قَبْرِ الإمام محمد بن إِسْمَاعِيلَ البُخَارِيِّ ونستسقي عنده، فعسى الله أن يسقينا. فقال القاضي: نَعَمْ ما رأيت. فخرج القاضي والنَّاس معه، واستسقى القاضي بالنَّاس وبكى النَّاسُ عند القبر وتشقَّعوا بصاحبه، فأرسل الله تعالى السَّماء بماء عظيم غزير، أقام النَّاس من أجهه بخرتك سبعة أيام أو نحوها، لا يستطيع أحدٌ الوصول إلى سَمَرْقَنْدٍ من كثرة المطر وغزارته. وبين سَمَرْقَنْدٍ وخرتك نحو ثلاثة أميال.

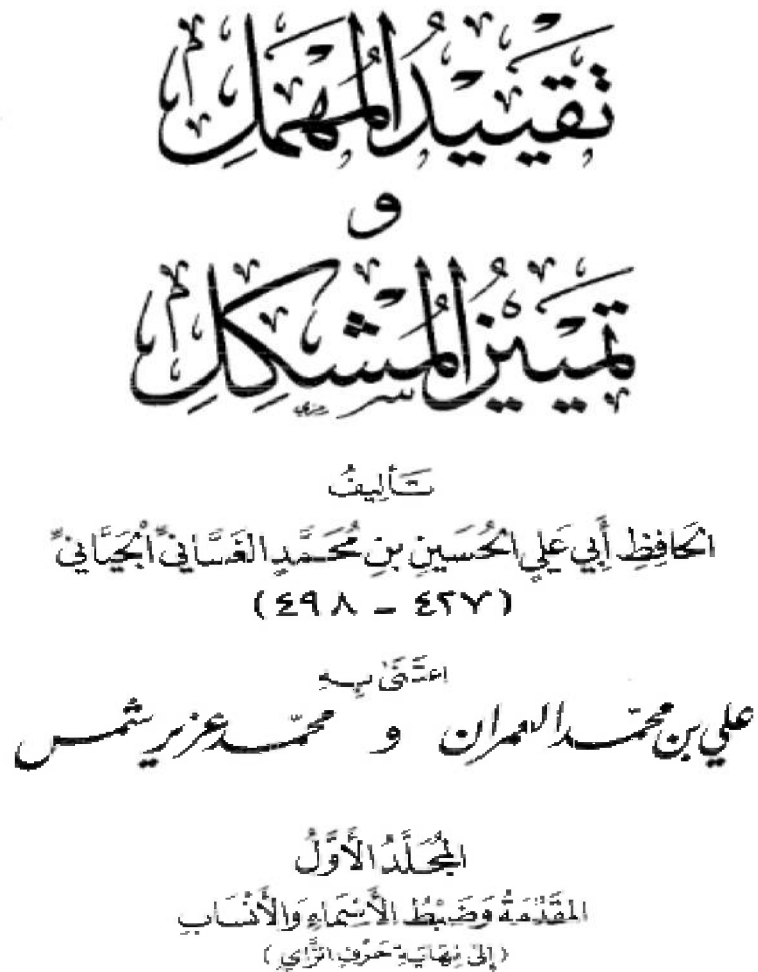
Now, what remains is to demonstrate that this incident was definitely narrated by al-Ghassani in his *Taqyid al-Muhmal wa Tamyiz al-Mushkil*. This is also necessary in order to observe if al-Dhahabi has recorded the chain of transmission, and the textual wording accurately or not. Indeed, the scans below actually prove that it is definitely in al-Ghassani's *Taqyid al-Muhmal*, and how the actual chain of

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<sup>211</sup> 6/164 of the edition edited by Bashhar Awwad Ma'ruf, where in the footnote he also mentioned it is originally found in al-Ghassani's, *Taqyid al-Muhmal* (p. 34). In the edition edited by Umar Abdus Salam al-Tadmuri it is on 19/273-274, and in the Maktaba al-Tawfiqiyya edition it is on 19/195.

transmission was recorded, and the errors in either copying by al-Dhahabi himself, or from a manuscript he used which contained the chain of transmission was not fully recorded accurately from al-Ghassani's *Taqyid al-Muhmal*. The above chain of transmission (sanad) given by al-Dhahabi has a missing narrator known as Abul Hasan Tahir ibn Mufawwiz ibn Abdullah ibn Mufawwiz al-Ma'afiri, as shall become apparent below with detailed evidence from manuscripts and other works.

The *Taqyid* was edited and published by the late Salafi editor known as Muhammad Uzayr Shams (d. 2022), and his co-editor Ali ibn Muhammad al-Imran,<sup>212</sup> in 3 volumes. Title page:



<sup>212</sup> He has also compiled a biography on al-Ghassani that is accessible here - <https://shorturl.at/AHS46>



قال: فتقدمتُ إليه، فقلت: يا أبا عبدالله، كيف ترى هذا اليومَ من ذلك اليومِ الذي نُبِئَ عليك فيه ما نُبِئَ؟ فقال: لا أبالي إذا سلِمَ ديني.

قال: فخرجَ إلى بيكنَد، فصارَ الناسُ معه حزبيين: حزبٌ معه، وحزبٌ عليه، إلى أن كتبَ إليه أهلُ سمرقند، فسألوه أن يُقدِّمَ عليهم، فقدمَ إلى أن وصلَ ببعضِ قُرَى سمرقند، فوقعَ بين أهلِ سمرقندِ فتنةٌ من سبِّه، قومٌ يُريدون إدخالَه البلدَ، وقومٌ لا يريدون ذلك، إلى أن اتفقوا على أن يدخلَ إليهم، فاتصلَ به الخبرُ وما وقعَ بينهم بسبِّه. فخرجَ يريد أن يركبَ، فلما استوى على دابَّته/ قال: «اللهمَّ خِرْ لي» ثلاثاً، فسقطَ ميتاً، فاتصلَ بأهلِ سمرقند، فأتوا بأجمعِهِم، فصلَّوا عليه، ويزارُ بها قبرُه إلى اليومِ، رحمه الله<sup>(١)</sup>.

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قال<sup>(٢)</sup> أبو علي - رحمه الله - : أخبرني أبو الحسن طاهر بن مُقَوِّز ابن عبدالله بن مُقَوِّز المَعافِرِيُّ صاحبنا رحمه الله، قال: أخبرني أبو الفتح وأبو الليث نصر بن الحسن الشُّكُتِيُّ<sup>(٣)</sup> المقيمُ بسمرقند - قدِمَ

(١) انظر: «السير»: (١٢/٤٦٣ - ٤٦٤)، وعلَّقَ الذهبي على هذه القصة بقوله:

«هذه حكاية شاذة منقطعة، والصحيح ما يأتي خلافها» اهـ.

(٢) (ح): «الفتية الحافظ».

(٣) بهامش «الأصل» ما نصَّه: «قال الحميدي محمد بن نصر الأندلسي (جدوة

المقتبس: ٣٣٤): «هو نصر بن الحسن بن أبي القاسم بن أبي حاتم بن

الأشعث الشاشي الشُّكُتِيُّ، نزيل سمرقند، دخل الأندلس، ولقيناها ببغداد،

وسمعنا منه، وكان رجلاً جميلاً الطريفة، مقبول اللِّقاء، فاضلاً ثقةً. وذكر أن

مولده سنة ست وأربع مئة» اهـ.



عليهم بِلنْسِيَةِ عامٍ أربعمائة وستين وأربعمائة - قال: فَحَطَّ الْمَطَّرُ عِنْدَنَا بِسَمَرْقَنْدَ فِي بَعْضِ الْأَعْوَامِ، قال: فاستشقى الناسُ مراراً فلم يُسَقُوا، قال: فأثى رجلٌ من الصالحين معروفٌ بالصلاح مشهورٌ به إلى قاضي سَمَرْقَنْدَ، فقال له: إني قد رأيتُ رأياً أعرضه عليك، قال: وما هو؟ قال: أرى أن تَخْرِجَ وَيَخْرِجَ النَّاسُ مَعَكَ إِلَى قَبْرِ الْإِمَامِ<sup>(١)</sup> مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ - رحمه الله -، وَقَبْرُهُ بِخَرْتَنَكْ، وَنَسْتَسْقِي<sup>(٢)</sup> عِنْدَهُ، فَعَسَى اللَّهُ أَنْ يَسْقِيَنَا، قال: فقال القاضي: نِعْمًا رأيتُ. فخرج القاضي وخرج الناسُ معه، واستشقى القاضي بالناسِ، وبكى الناسُ عند القبرِ، وتشفَّعوا بصاحبه، فأرسل الله تبارك وتعالى<sup>(٣)</sup> السماءَ بماءٍ عظيمٍ غزيرٍ أقامَ الناسُ من أجله بِخَرْتَنَكْ سبعةَ أيامٍ أو نحوها، لا يستطيعُ أحدٌ الوصولَ إلى سمرقندَ من كثرةِ الْمَطَّرِ وَغَزَارَتِهِ، وَبَيْنَ خَرْتَنَكْ وَسَمَرْقَنْدَ ثَلَاثَةُ أَمْيَالٍ أَوْ نَحْوُهَا<sup>(٤)</sup>.

= أقول: «التشكيتي» نسبة إلى مدينة: «تُنُكْت» ضبطها السمعاني في «الأنساب»: (٤٨٣/١) بضم التاء وسكون النون، وفتح الكاف في آخرها تاء، وضبطها ياقوت في «معجم البلدان»: (٥٠/٢) والحافظ ابن حجر في «التبصير»: (٢١٠/١) بضم الكاف، وهو الموافق للأصل.

(١) (ح): «أبي عبدالله».

(٢) (ح): «ونستقوا».

(٣) «تبارك و» لست في (ح).

(٤) نقل هذه القصة عن المؤلف الذهبي في «السير»: (٤٦٩/١٢)، والتاج السبكي في «طبقاته»: (٢/٢٣٤).

أقول: وزيارة القبر على هذه الطريقة زيارة بدعية، قال شيخ الإسلام ابن تيمية في «مجموع الفتاوى»: (١/١٦٦): «وأما الزيارة البدعية؛ فهي التي =

Hence, the actual chain of transmission in the Taqyid is as follows:

قال أبو علي - رحمه الله - أخبرني أبو الحسن طاهر بن مفوز ابن عبد الله بن مفوز المعافري صاحبنا رحمه الله،

قال: أخبرني أبو الفتح وأبو الليث نصر بن الحسن التنكيتي

Meaning: “**Abu Ali (al-Ghassani) – may Allah have mercy upon him said – Abul Hasan Tahir ibn Mufawwiz ibn Abdullah ibn Mufawwiz al-Ma’afiri, our companion, may Allah have mercy upon him, reported to me by saying: Abul Fath and Abul Layth Nasr ibn al-Hasan al-Tunkuti<sup>213</sup> reported to me.**”

The editors, Muhammad Uzayr Shams and Ali ibn Muhammad al-Imran did not weaken this chain of transmission. In footnote no. 3 they mentioned it was recorded by al-Dhahabi in his *Siyar a’lam an-Nubala* from the author (mu’allif), who is actually Abu Ali al-Ghassani. They also mentioned that al-Subki recorded it in his *Tabaqat (al-Shafiyya al-Kubra)*. Instead of attempting to discredit the authenticity of the actual chain and incident, they rejected such a practice by saying:

أقول: وزيارة القبر على هذه الطريقة زيارة بدعية

Meaning: “I say: and the visitation (ziyara) to a grave upon this method is an innovative visit.”

They quoted their favourite author on such matters, namely, Ibn Taymiyya (d. 728 AH), and what he had to say in his *Majmu al-Fatawa* (1/166). This is a curious methodology by the editors as they claim to be followers of the Salaf, and it would have been more suitable and appropriate if they could have quoted from the Salaf on why the actual method used by the people at Imam al-Bukhari’s grave is a rejected innovation, and how it may have violated the Shari’a etc. This is said because some may argue on the contrary using the narration recorded in the *Sunan* of al-Darimi, from an incident that also involved a drought, and how the Sahaba prayed by the actual grave of the Prophet ﷺ.

The narration was known to Salafis like al-Albani, who attempted to weaken it in his work on Tawassul. Here is what is being referred to from the following link:

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<sup>213</sup> In al-Dhahabi’s *Siyar* (see above scan) mentioned it as al-Sukti which is incorrect as it should be al-Tunkuti which he correctly mentioned in his *Tarikh al-Islam* (see above).

Quote:

[6] At any rate the major Sahaba did make tawassul through the Prophet upon him peace, after his time as established by the report from our Mother `A'isha - Allah be well- pleased with her - in al-Darimi's Sunan, in the 15th Chapter of the Introduction (1:43) titled: "Allah's generosity to His Prophet after his death," related from Aws ibn `Abd Allah with a good chain:

*"The people of Madina complained to `A'isha of the severe drought that they were suffering. She said: "Go to the Prophet's grave and open a window towards the sky so that there will be no roof between him and the sky." They did so, after which they were watered with such rain that vegetation grew and the camels got fat. That year was named the Year of Plenty."*

The reader will find extensive documentation on this report in the Encyclopedia of Islamic Doctrine (4:47-52) and it was declared authentic by all the Sunni experts of hadith, last in date Shaykh Nabil ibn Hashim al-Ghamri in his 1999 10-volume edition of and commentary on al-Darimi titled Fath al-Mannan (1:564-566) where he rejects the objections of al-Albani and his likes to this hadith.

Note, the above narration was deemed to be Hasan (good) by al-Hafiz ibn Hajar al-Asqalani in his *Hidayatul ruwa ila Takhrij Ahadith al-Masabih wa'l Mishkat* (5/362, no. 5894).

The reader who has reached this point would be aware that the incident was reported by Abu Ali al-Ghassani in his *Taqyid al-Muhmal*. It is also worth mentioning how the late authority that the two detractors being responded to look up to could not even work that out. This being the late **Zubair Ali Za'i** (d. 2013) who has been quoted by Salafis<sup>214</sup> as saying:

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<sup>214</sup> In a poorly written article uploaded here - <https://systemoflife.com/badaee-tawassul-refutation-series-tawassul-on-grave-of-imam-bukhari/>

Critique on chain

a) Shaykh Zubair Ali Zai said:

**Who is Abu Ali al Hafidh?** Nothing is mentioned regarding him. Remember that here Abu Ali Al Hafidh Nesaboori is not meant, who was teacher of Hakim Etc. He died Before Abu Al Fath Nasr bin Al Hasan As Samarqandi

Summary is that This story of Praying for Rain near Grave of Imam Bukhari is not Proven [Al Hadith no:38 page 10,11]

Before proving the authenticity of the chain that Zubair Ali so feebly dismissed without any scholarly acumen and meticulousness, let us present the narration from al-Ghassani's *Taqyid* from some handwritten digital manuscripts in my possession. The editors<sup>215</sup> of the above published edition<sup>216</sup> of the *Taqyid* of al-Ghassani named above mentioned the first manuscript they utilised as the one originally held in al-Maktaba al-Uthmaniyya (no. 242, dated 548 AH<sup>217</sup>) in Halab (Aleppo), Syria.

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<sup>215</sup> Muhammad Uzayr Shams and Ali ibn Muhammad al-Imran.

<sup>216</sup> See their edition of *Taqyid al-Muhmal* (1/128-132).

<sup>217</sup> The editors of al-Dhahabi's *Siyar a'lam an-Nubala* (19/149, fn. 1) mentioned a manuscript copy in their possession also dated 548 AH. Hence, it is very likely they had a copy of the manuscript described above from Halab in Syria originally.

Title page:

كِتَابُ نَقِيدِ الْمَهْلِ وَتَمْيِيرِ الْمَشْهُورِ  
 كَامِلٌ فِي عَشْرِ اجْزَاءٍ هَذَا

الجزء الأول من كتاب نقيد المهمل

وأمير المشركين الخ سيبويه الذي  
 والاسباب من ذم اسمه في كتابي  
 وهو مخدرات وهو مخدرات  
 محمد بن أحمد النسيب

تأليفه الجافد أبي علي  
 وهو مخدرات وهو مخدرات  
 محمد بن أحمد النسيب

قرأت صحح هذا  
 في الأول من محاسن عثمان  
 عن ابن عمر بن عبد المنذر بن محمد بن  
 محمد بن أحمد النسيب



في هذا



The first page of this manuscript mentioned a chain of transmission going back to al-Ghassani as can be seen below (see the boxed section):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَوْنِكَ يَا رَبِّ

أَخْبَرَنِي الْقَاضِي النَّبِيُّ أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ الْقَاضِي أَبِي  
الْفَضْلِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ بْنِ إِسْمَاعِيلَ الْحَمَازِيِّ بَقَرَاتِي عَلَيْهِ  
قَالَ أَخْبَرَنِي الْفَقِيهَانِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي هَالِي  
الْعَرَمِيُّ إِجَازَةً وَابْنُهُ أَبُو مُحَمَّدٍ عَبْدِ اللَّهِ قَرَأَهُ عَلَيْهِ قَالَ أَخْبَرَنَا  
الْفَقِيهَ الْمَدَائِظِيُّ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْغَسَّانِيَّ قَرَأَهُ عَلَيْهِ

رَضِيَ اللَّهُ عَنْهُ قَالَ الْحَدِيثُ رَبِّ الْعَالَمِينَ وَالْعَامَّةِ الْمُتَّقِينَ  
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى أَهْلِ الطَّاهِرِينَ وَآزْوَانِهِ  
الْمُهَيَّبَاتِ الْمُؤْمِنِينَ وَسَلَّمْ تَسْلِيمًا م  
أَتَابَعْتُ  
بِرَبِّكَ اللَّهُ فَإِنَّكَ سَأَلْتَنِي إِذْ أَجْمَعُ لِكَيْمَا أَسْتَبِيهِ عَلَيْكَ مِمَّا  
يَأْتِيكَ خَطُّهُ وَيَخْتَلِفُ لَأُظْهِرَ مِنْ أَسْمَاءِ الرُّوَاةِ وَكُنَاهُمْ  
وَالسَّابِقِينَ مِنَ الْعَجَابَةِ وَالتَّابِعِينَ وَمَنْ يَتَّبِعُهُمْ مِنْ  
الْمُخَالِفِينَ مِمَّنْ ذَكَرْتُ فِي الْكُتَابَيْنِ الصَّحِيحَيْنِ فِي السُّنَنِ  
الْمُسْنَدَةِ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصْنِيفُ الْأَمَامِ  
أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْجَارِيِّ الْجَعْفِيِّ وَأَبِي الْحُسَيْنِ  
مُسْلِمِ بْنِ الْحَجَّاجِ النَّيْسَابُورِيِّ ثُمَّ الْقَشِيرِيِّ رَحِمَهُمُ اللَّهُ عَلَيْهِمَا  
وَاقْتَدَيْتُ مَا نَسَبَ عَلَيْكَ فِي هَذِهِ الْأَسْمَاءِ وَالْخُفْيِ وَالسَّابِقِينَ



As for the narrators leading up to al-Ghassani, then the editors (Uzayr Shams and Ali ibn Muhammad al-Imran) of the Taqyid declared them all to be well known,<sup>218</sup> and the chain of transmission back to al-Ghassani was fully connected (muttasil). See the following page from their edition (1/130):

سنة (٥٤٨)، ويظهر من هوامش النسخة أنها مقابلة على الأصل المنسوخ منه، (النظر: ص ٤١، ٩٠، ١٠٨، ١٣٨ وغيرها). وقد روى صاحب النسخة هذا الكتاب بالإسناد المتصل إلى المؤلف، فقد جاء في أولها: «أخبرني

القاضي الفقيه أبو محمد عبدالله بن القاضي أبي الفضل عبدالرحمن بن يحيى بن إسماعيل العثماني بقراءتي عليه، قال: أخبرني الفقيهان أبو عبدالله محمد بن محمد بن علي الباهلي القرقوبي إجازة، وابنه أبو محمد عبدالله قراءة عليه، قالوا: أخبرنا الفقيه الحافظ أبو علي الحسين بن محمد بن أحمد الغساني قراءة عليه - رضي الله عنه - . . . .»

ورجال هذا الإسناد كلهم معروفون، أما الناسخ (أحمد بن عبدالرحمن الحضرمي الإسكندراني) فقد توفي سنة (٥٨٥). ترجمته في «سير أعلام النبلاء» (١٠٧/٢١).

وشيخه أبو محمد العثماني توفي سنة (٥٧٢)، وكان ثقة، روى عنه الناس. ترجمته في «السير» (٣٧٤/٢٠) و«حسن المحاضرة» (١/٣٧٥) وغيرهما.

أما أبو عبدالله القرقوبي وابنه أبو محمد فقد سبق ذكرهما ضمن تلاميذ المؤلف.

وتوجد على صفحة العنوان (ص ٩٠، ٣٩٠، ٣٩١) من هذه النسخة قراءات بخط الناسخ علي الشيخ أبي الوليد محمد بن عبدالله بن محمد بن خيرة القرطبي بتاريخ مختلفة، ففي آخر الجزء الأول من الأجزاء العشرة (ص ٩٠): «قرأتُ هذا الجزء أجمعَ علي المولي للحمد الفقيه الإمام المشاور الأفاضل الأورع أبي الوليد محمد بن عبدالله بن خيرة القرطبي،

<sup>218</sup> See the second underlined part in the image given from 1/130 where the name of al-Ghassani was mentioned.

The actual page with the narration regarding the grave of Imam al-Bukhari is on folio 18b (p. 34):

ماهل سمروند عاتوا باجمعهم وصلوا عليه وبنوا له  
قبره الى اليوم رحمه الله **قال العمدة الخافض ابو علي احمد بن**  
**ابو الحسن طاهر بن مقور بن عبد الله بن مقور المعافري**  
**صاحبنا رحمه الله احمد بن ابوالفتح وابواللسا صبر بن الحسن**  
**الثكني المقيم سمروند علمه بكنشيد عام اربع**  
**وسين واربع مائه قال فخط المطر عندنا السمروند في**  
**عصر الاعوام قال واسلسلى الناس مرارا فلم يستقوا قال**  
**فانزل من الصالحين معروف بالصالح مسهوره الى قاضي**  
**سمروند فقال له اني قد رايت ايا اعرضه عليك قال وما**  
**هو قال اري ان يخرج ويخرج الناس معك الى قبر الامام**  
**ابي عبد الله محمد بن اسمعيل البخاري رحمه الله وقبره تحت**  
**ولسلسقوا عنده فحسى الله ان لسقسا قال وقال القاضي**  
**نعما رانت فخرج القاضي وصرح الناس معه واسلسلى**  
**القاضي بالناس ورش الناس عند القبر لسفسول**  
**لما حسه وارسل الله تعالى السماء مطر عمر اقام**  
**الناس من اجله لخرنك سبعة امام او نحوها الى اسطح**  
**احد الوصول الى سمروند من كبر المطر وعزارته**

The above-named editors also mentioned the following significant manuscript<sup>219</sup>:

<sup>219</sup> See 1/136-137.



(٤) نسخة مكتبة بايزيد العمومية باستانبول (برقم ١٢١١)، في (١٧٩)

ورقة، وهي نسخة كاملة<sup>(١)</sup> بخط أندلسي، كتبها عبد الحق بن أبي بكر بن

(١) وهم بعضهم فظن أنها ناقصة.

١٣٧

مقدمة التحقيق

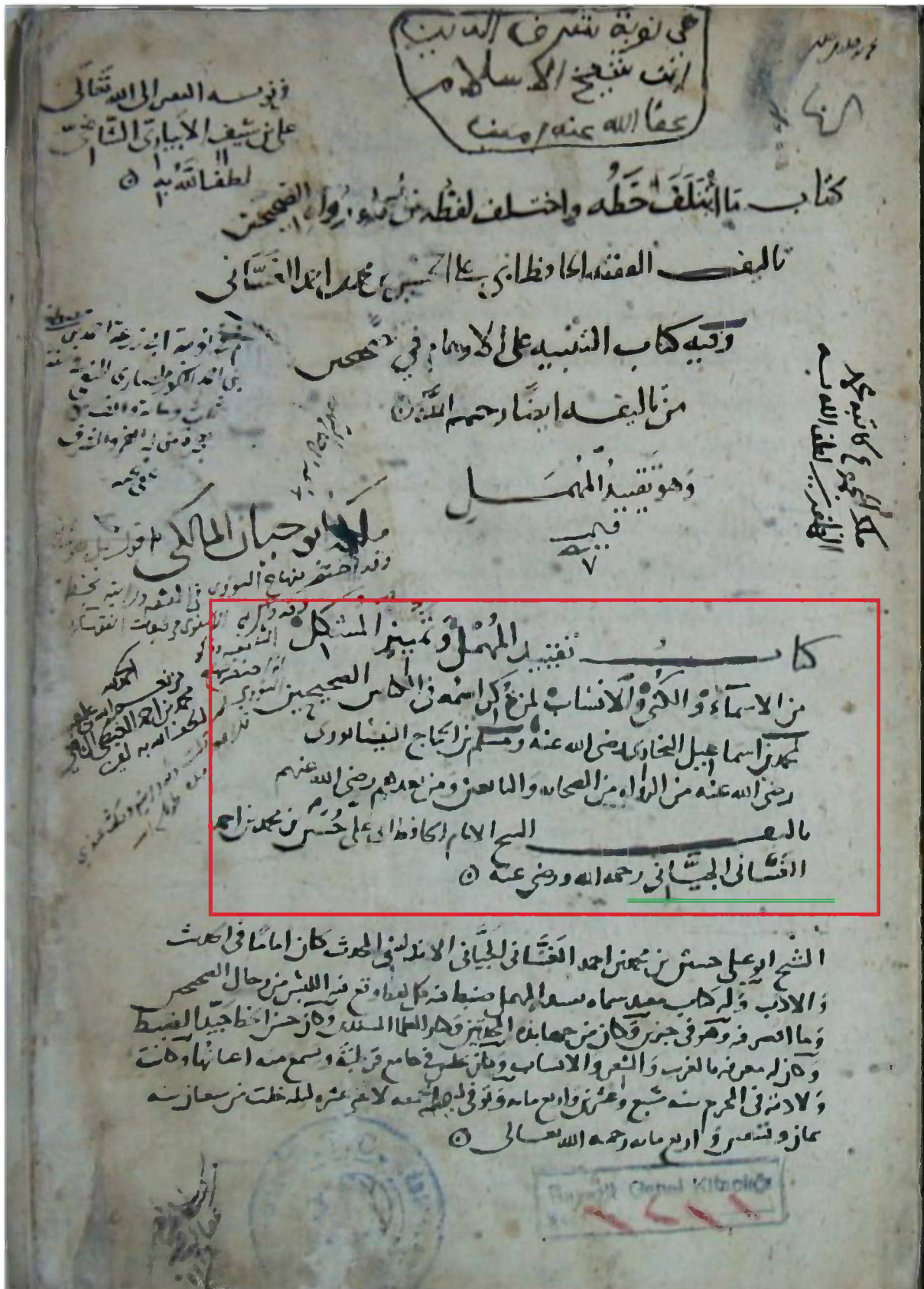
يعقوب المراكشي المعروف بابن المدني، في المسجد النبوي بالمدينة في  
٢٧ من شهر رمضان سنة (٦٢٨)،<sup>(١)</sup> نقلها من أصل المؤلف. وهي مقابلة  
عليه كما يظهر من عبارة «بلغ مقابلة» في بعض المواضع. وعلى النسخة  
خط أبي حيان النحوي بما يفيد تملكها.

This being a copy held in Istanbul, Turkiye, in the Maktaba Ba-Yazid al-Umumiyya collection (no. 1211, in 179 folios). They mentioned that this copy was scribed in the Andalusian script by Abdul Haqq ibn Abi Bakr ibn Ya'qub al-Marrakushi, known as Ibn al-Madini, in Masjid al-Nabawi in Madina, dated the 27<sup>th</sup> of Ramadan in the year 628 AH, from a manuscript copy that was compared to the actual autograph<sup>220</sup> copy of Abu Ali al-Ghassani. Hence, this is a valuable and reliable manuscript copy.

<sup>220</sup> See what this means here - <https://www.britannica.com/topic/autograph>

The opening lines mentioned: autograph, any manuscript handwritten by its author, either in alphabetical or musical notation. (The term also refers to a person's handwritten signature.) Aside from its antiquarian or associative value, an autograph may be an early or corrected draft of a manuscript and provide valuable evidence of the stages of composition or of the "correct" final version of a work.

Title page:





خرب معه وحرب عليه الى ان كتب اليه اميل سمرقند فما الود ان  
 يقدم عليهم فقدم الى ان وصل بعض قري سمرقند فوقع بين اميل سمرقند  
 فتنه من سبيه قوم يربزون اذ خاله البلد وقوم لا يربزون له لاد ان اتفقوا  
 على ان يدخل اليهم فانصل به الخمر وما وقع بينهم بسببه فخرج يربزان يرب  
 فلما استنور على دابته قال اللهم خولني تلاقا فسفك ميتا فانصل باهل  
 سمرقند فاذوا باجمعهم فصلوا عليه وبنوا بما فيه الى اليوم رحمه الله  
 قال الفقيه الحافظ ابو علي اخبرني ابو الحسن كاهن بن مفروز بن عبد الله  
 ابن مفروز المعافى صاحبنا رحمه الله قال اخبرني ابو الفتح و ابو الليث  
 دعبر بن الحسن التمشكي المقيم بسمرقند قوم عليهم بلنسية عام اربعة  
 وستين واربع مائة قال فتح المصروعنا بسمرقند في بعض الاعوام قال  
 فاستسقى الناس حرا راقم يسقوا قال فاتي رجل من الصالحين معروف بالصلاح  
 مسوره الى فاضي سمرقند فقال له اني قد رايت راجا اعرضه عليك قال  
 وعلمو قال اذن ان يخرج وتخرج الناس معك الى قبر الامام محمد بن اسمعيل  
 البخاري رحمه الله وانتم تخرجون وتنتفون وينسقون اعنونه فعمى الله ان يستنبا  
 قال فقال القاضي انصارا في فخرج القاضي وخرج الناس معه واستسقى  
 القاضي بالناس وبعث الناس عن القبر وتشفعوا بصاحبه فارسل الله  
 نارا وتعلم السماها عكيم عزير اقام الناس من اجله فخرجت سبعة  
 ايام او نحوها لا يستطيع احد الوصول الى سمرقند من كثرة المطر وعزارته  
 وبين خرنط وسمرقند ثلاثة اميال او نحوها  
**ومن كتاب ايد احمد عبد الله بن علي الخرجاني**  
 الحافظ في قصة رجال البخاري رحمه الله وذكر في صرة  
 مولده وصفه و مناقبه وعلمه وحفصه وما اتمخ به  
 اذ به الفقيه ابو الوليد سليمان بن خلف الباهي قال انا ابو جبر بن شخويه  
 قال الفقيه ابو علي وانا به ايضا ابو العباس احمد بن عمر العزري قال انا  
 ابو العباس احمد بن الحسن بن سيار الرازي مكة بيد المعجم الحرام قال انا

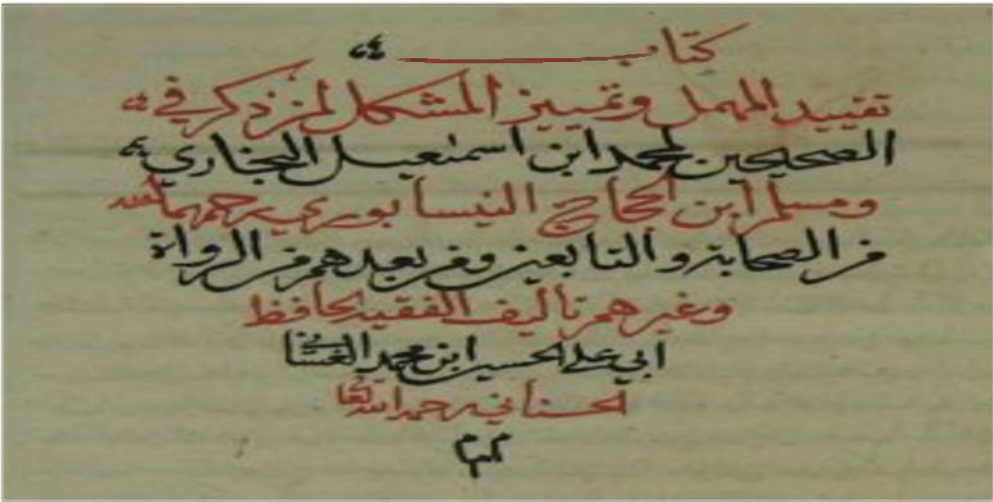
قال الفقيه الحافظ ابو علي اخبرني ابو الحسن كاهن بن مفروز بن عبد الله  
 ابن مفروز المعافى صاحبنا رحمه الله قال اخبرني ابو الفتح و ابو الليث  
 دعبر بن الحسن التمشكي المقيم بسمرقند قوم عليهم بلنسية عام اربعة  
 وستين واربع مائة قال فتح المصروعنا بسمرقند في بعض الاعوام قال  
 فاستسقى الناس حرا راقم يسقوا قال فاتي رجل من الصالحين معروف بالصلاح  
 مسوره الى فاضي سمرقند فقال له اني قد رايت راجا اعرضه عليك قال  
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 القاضي بالناس وبعث الناس عن القبر وتشفعوا بصاحبه فارسل الله  
 نارا وتعلم السماها عكيم عزير اقام الناس من اجله فخرجت سبعة  
 ايام او نحوها لا يستطيع احد الوصول الى سمرقند من كثرة المطر وعزارته  
 وبين خرنط وسمرقند ثلاثة اميال او نحوها

او احمد

Another manuscript the editors mentioned was held in Maktaba al-Awqaf in al-Jami al-Kabir, Sana'a, Yemen (no. 2327, 241 folios, dated 695 AH). On folio 13a-b is the actual narration:

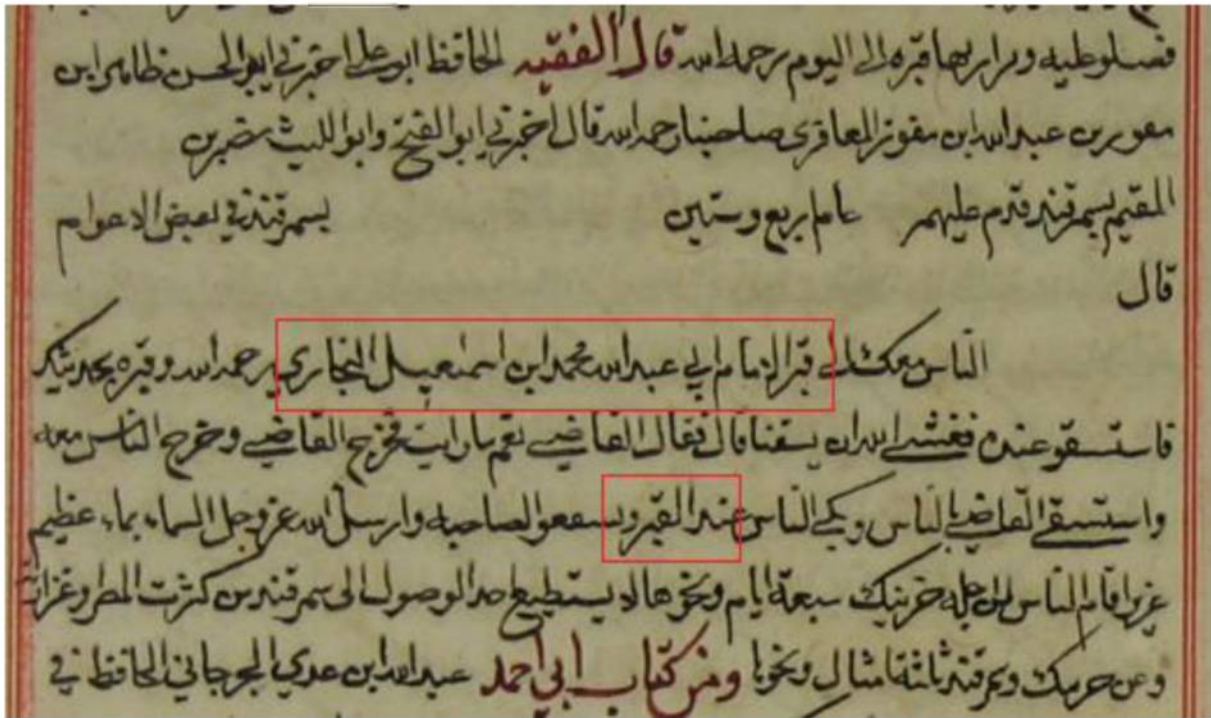
ما جمعوه فمضوا عليه وبراؤره بها الى اليوم رحمه الله قال  
الفقيه الحافظ ابو علي ابراهيم بن الحسن طاهر بن معوية بن عبد الله  
بن معوية المعافري صاحبنا رحمه الله في الخبر قال ابو الفتح وابو  
المنصور الحنبل في المسكن المهمين قد قدم عليهما بيئته علم اربع  
وتسروا اربع مائه قال حط المطر بعد ان تم ود في بعض الاعوام قالوا كلف  
الناس مترا او فله تنقوا اقل رجل من الصالحين معزوه في الصلاح مسهوته الي  
قاصه بمن فدونك اله في قوله اما اعرضه عليك قالوا ما هو قال ترى ان  
ان خرج وخرج الناس معه الى قبر الامام له عبد الله محمد بن اسمعيل الجاري  
رحمة الله وقبره خربك فستنصوا به فحسب الله ان من عابوا فقال  
القاصه نعم ما زلت خرج القاصه وخرج الناس معه ولا يستعير القاصه بالناس  
وبكى الناس عند قبره وشبهه **عقوبا** قاصده فارتسل الله عمر وحل النمام عمر  
عظيم اقام الناس من اجله خربك تسعة ايام او نحوها لا يستطيع احد  
الوضوء الي قبره من غير المطر وعرارته وبن حنبل في سنة وبن بلان  
اميا الفخوة هاهنا **وفيه كتاب في عبد الله بن**

Finally, the following is from the Taqyid al-Muhmal stored in the Hamidiye collection (no. 239), Istanbul, Turkiye. Title page:





The narration is on folio 191b:



### An examination of the chain of transmission:

It was mentioned above as follows:

قال أبو علي - رحمه الله - أخبرني أبو الحسن طاهر بن مفوز ابن عبد الله بن مفوز المعافري صاحبنا رحمه الله،

قال: أخبرني أبو الفتح وأبو الليث نصر بن الحسن التتكتي

Meaning: “Abu Ali (al-Ghassani) – may Allah have mercy upon him said – Abul Hasan Tahir ibn Mufawwiz ibn Abdullah ibn Mufawwiz al-Ma’afiri, our companion, may Allah have mercy upon him, reported to me by saying: Abul Fath and Abul Layth Nasr ibn al-Hasan al-Tunkuti<sup>221</sup> reported to me.”

<sup>221</sup> In al-Dhahabi’s Siyar (see above scan) mentioned it as al-Sukti which is incorrect as it should be al-Tunkuti which he correctly mentioned in his Tarikh al-Islam (see above).

- 1) The author of the *Taqyid al-Muhmal* is **Abu Ali al-Ghassani (b. 427 AH – d. 498 AH)** as other scholars have affirmed in the past. Abu Khuzaimah has been quoted above as saying:

and the chain Imam al-Dhahabi quotes it from through Abu Ali al-Ghassani who died in 498H (Siyar 19:150).

In al-Dhahabi's *Siyar* (19:148-149) the following accolades have been mentioned with his full name:

الإمام، الحافظ، المجوّذ، الحجّة، الناقد، محدّث الأندلس، أبو عليّ الحسين بن محمد بن أحمد الغساني،  
الأندلسي، الجبّاني، صاحب كتاب (تقييد المهمل).

Meaning:

“The Imam, the Hafiz (of Hadith), the proficient, the authoritative proof, the critic, the Andalusian hadith scholar, Abu Ali al-Hussain ibn Muhammad ibn Ahmed al-Ghassani al-Andalusi al-Jayyani, the author of the book: *Taqyid al-Muhmal*.”

Imam Abu Bakr ibn Nuqta al-Hanbali (d. 629 AH) has mentioned in his *Takmila al-Ikmal* (2/197) that Abul Walid al-Undi has mentioned al-Ghassani's precision in transmitting Hadith by saying:

وكان من المتقنين لصناعة الحديث

Meaning: “He was from the exact/precise one's in the craft of Hadith.”

This means he was trustworthy in his transmission of Hadiths.

Qadi Iyad al-Maliki (d. 544 AH) listed him as one of his teachers in his *al-Ghunya fi Shuyukh al-Qadi Iyad* (p. 138):

الشيخ الحافظ أبو علي الحسين بن محمد بن أحمد الغساني، المعروف بالجيباني: شيخ الأندلس في وقته  
وصاحب رحلتهم وأضبط الناس لكتاب وأتقنهم لرواية، مع الحظ الوافر من الأدب والنسب والمعرفة بأسماء  
الرجال وسعة السماع

Meaning:

“The Shaykh, the Hafiz, Abu Ali al-Hussain ibn Muhammad ibn Ahmed al-Ghassani, well known as al-Jayyani: The Imam of al-Andalus in his time, the companion of their travels, the most accurate person in (transmission of a) book, the most proficient in narration, with an abundant fortune in literature, lineage, knowledge of the names of (Hadith) narrators, and a wide range of listening (of Hadiths).”

Imam Yaqut al-Hamawi (d. 626 AH) said in his *Mu'jam al-Buldan* (3/162):

كان إمام أهل الأندلس في علم الحديث وأضبطهم لكتاب وأتقنهم لرواية وأوسعهم سماعاً مع الحظ الوافر من  
الأدب وحفظ الرجال، وإليه كانت الرحلة، ثقة الثقات

Meaning: “He was the Imam of al-Andalus in the knowledge of Hadith, and he was the most accurate in (transmitting from the) book, the most proficient in his transmission (of narrations), and the most expansive in his listening (of Hadiths), with an abundant fortune in literature and the preservation of narrators (of hadith), and to him was the journey (in seeking Hadith), **trustworthy one of the trusted (narrators).**”

The last words are an indication that al-Ghassani was a Thiqa (trustworthy) narrator of Hadith and anecdotes.

Imam ibn Bashkuwal (d. 578 AH) said in his *Kitāb al-Sila fī tarīkh a'immat al-Andalus* (pp. 141-142):

حسين بن محمد بن أحمد الغساني: رئيس المحدثين بقرطبة

Meaning: “Hussain ibn Muhammad ibn Ahmed al-Ghassani: Head of the Hadith scholars in Cordoba (Spain).”

He also quoted his teacher Abul Hasan ibn Mugith saying about al-Ghassani:

كان من أكمل من رأيت عاماً بالحديث ومعرفة بطرقه، وحفظاً لرجالہ

Meaning: “He was the most complete person I have seen in terms of knowledge of hadith, knowledge of its paths, and memorization of its narrators.”

Al-Hafiz Abu Ali al-Ghassani had a student by the name of Imam Abdul Haqq ibn Ghalib ibn Atiyya al-Andalusi (d. 542 AH). The latter has left a compilation listing his teachers and transmissions of various works commonly known as *Fihris ibn Atiyya*. In his *Fihris* (pp. 77) he described al-Ghassani as follows:

الْفَقِيهَ الْإِمَامَ الْحَافِظَ أَبُو عَالِيٍّ الْحُسَيْنِ بْنِ مُحَمَّدِ ابْنِ أَحْمَدَ الْغَسَّانِي رَضِيَ اللَّهُ عَنْهُ

Meaning: “The jurist, the Imam, the Hafiz (of Hadith), Abu Ali al-Hussain ibn Muhammad ibn Ahmed al-Ghassani, may Allah be pleased with him.”

On p. 83-84 he mentioned:

وَقَرَأْتُ عَلَيْهِ رَحِمَهُ اللَّهُ كِتَابَهُ الَّذِي أَلْفَهُ عَلِيٌّ الصَّحِيحِينَ

وَمَعَهُ تَقْيِيدُ الْمَهْمَلِ وَتَمْيِيزُ الْمُشْكَلِ فِي أَصْلِهِ الْمَجْزَأُ عَلِيٌّ عَشْرَةَ أَجْزَاءٍ وَلَمْ يَسْبِقْهُ أَحَدٌ إِلَى مِثَالِهِ



Meaning: "I read to him his book that he wrote on the two Sahihs (of Bukhari and Muslim), and he named it: *Taqyid al-Muhmal wa Tamyiz al-Mushkil*. In its original ten-part form it has no equal that anyone has preceded him in."

The Maliki biographer known as Imam ibn Farhun (d. 799 AH) has listed al-Ghassani in his *al-Dibaj al-Mudhhab fi Ma'rifat a'yan Ulama al-Madhhab* (p. 332). He praised him as follows:

إمام عصره في الحديث رأس فيه أهل عصره

Meaning: "The Imam of his era in Hadith, a head of the people in his time."

Abu Ali al-Ghassani did meet and hear from the next narrator in the chain based on the transmission terminology<sup>222</sup> he used. This is made clearer when he mentioned another report from Tahir Ibn Mufawwiz (see below) by saying he heard from him. This is mentioned in the *Kitāb al-Sila fī tarīkh a'immat al-Andalus* (1/642) of ibn Bashkuwal (d. 578 AH):

قال أبو علي: وسمعت طاهر بن مفلح يقول: سمعت أبا عمر يقول

Meaning: "Abu Ali (al-Ghassani) said: And I heard Tahir ibn Mufawwiz say that he heard Abu Umar (ibn Abd al-Barr al-Maliki) say..."<sup>223</sup>

## 2) **Abul Hasan Tahir ibn Mufawwiz ibn Abdullah ibn Mufawwiz al-Ma'afiri** **(d. 484 AH)**

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<sup>222</sup> Meaning the expression: *Akhbarani* - أخبرني - It was mentioned earlier on: Imam al-Nawawi (d. 676 AH) said in his commentary to Sahih Muslim (1/267-268) the following with regard to this expression: "If the student is alone reading out and the teacher is listening, he says, 'reported to me (akhbarani)' and when there is a group of people and one of them is reading in the presence of the teacher, he says, 'reported to us (akhbarana)'. This is a well-known distinction that scholars prefer to be used, but if the one reporting the hadith does not follow this rule, substituting one form for another, the reporting is valid, but less preferable, but God knows best."

<sup>223</sup> This chain is also found in *al Arba'in al Martaba ala Tabaqat al Arba'in* (p. 527) of Imam Ali ibn al Mufaddal al Maqdisi (d. 611 AH).

This is the narrator that al-Ghassani narrated the incident under scrutiny from. Al-Dhahabi has left an entry for him in his *Siyar a'lam an-Nubala* (19/88). He mentioned:

الإمام، الحافظ، الناقد، المجود، أبو الحسن طاهر بن مَفْوَز بن أحمد بن مَفْوَز المَعَاوِرِيُّ الشَّاطِئِيُّ، تَلْمِيزُ أَبِي  
عُمَرَ بن عبد البر، وَخَصِيصُهُ، أَكْثَرَ عَنْهُ وَجَوَّدَ

Meaning: "The Imam, the Hafiz (of Hadith), the critic, the proficient, Abul Hasan Tahir ibn Mufawwiz ibn Ahmed ibn Mufawwiz al-Ma'afiri al-Shatibi, the student of Abu Umar ibn Abd al-Barr,<sup>224</sup> his confidant who took a lot from him and proficient."

Al-Dhahabi also mentioned that Ibn Mufawwiz took from - *أبي الفتح التُّنْكُوتِي*

This is Abul Fath al-Tunkuti who is in the chain presented by al-Ghassani. Al-Dhahabi said that Ibn Mufawwiz was born in 429 AH and died in the year 484 AH.

Imam ibn Umayra al-Dabbi (d. 599 AH) said the following about Tahir ibn Mufawwiz in his *Bughyatul Multamis fi Tarikh Rijal Ahl al-Andalus* (1/327):

فقيه محدث أديب حافظ من أهل بيت جلاله. صحب الحافظ أبا عمر بن عبد البر، وروى عنه فأكثر. ولما  
توفي أبو عمر بن عبد البر، كان هو الذي صلى عليه.

Meaning: "A jurist, a hadith scholar, an author of literature, a Hafiz (of Hadith), from the people of the house of majesty. He was a companion of al-Hafiz Abu Umar ibn Abd al-Barr, and narrated much (hadith) from him. When Abu Umar ibn Abd al-Barr died, he was the one who prayed over him (the Janaza)."

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<sup>224</sup> He was the famous Maliki scholar who was famous for his contribution to the Muwatta of Imam Malik known as al-Tamhid lima fi'l Muwatta min al Ma'ani wa'l Asanid. He died in 463 AH.

Al-Hafiz Qasim ibn Qutlubugha (d. 879 AH) has judged Tahir ibn Mufawwiz to be Thiqa (trustworthy) as a narrator of Hadith in his: *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* (5/375, no. 5435).

### 3) Abul Fath and Abul Layth Nasr ibn al-Hasan al-Tunkuti (406 AH-486 AH)

The final narrator in the chain transmitted by Abu Ali al-Ghassani was Nasr ibn al-Hasan al-Tunkuti. The chain mentioned Abul Fath and Abul Layth which are actually two kunyas (agnomens) of Nasr. This has been mentioned Imam Ibn al-Athir al-Jazari (d. 630 AH) in his *al-Kamil fi al-Tarikh* (8/375) under the year 486 AH:

وَفِيهَا تُؤْفَى نَصْرُ بْنُ الْحَسَنِ بْنِ الْقَاسِمِ بْنِ الْفَضْلِ أَبُو اللَّيْثِ، وَأَبُو الْفَتْحِ التُّنْكُيُّ، لَهُ كُنْيَتَانِ

Meaning: “And in (that year) passed way: Nasr ibn al-Hasan ibn al-Qasim ibn al-Fadl Abul Layth, Abul Fath al-Tunkuti, he had two kunyas.”

Imam Muhammad ibn Futuh al-Humaydi (d. 488 AH) has an entry for Nasr ibn al-Hasan in his *Jadhwatul Muqtabis* pp. 526-527):

نصر بن الحسن بن أبي القاسم بن أبي حاتم بن الأشعث الشاشي التكنكي أبو الفتح نزيل سمر قند دخل الأندلس وحدث فيها بكتاب مسلم بن الحجاج في الصحيح، وسمع أيضاً هنالك من أبي العباس أحمد بن عمر بن أنس العذري وجماعة من الشيوخ، ولقيناه ببغداد، وسمعنا منه، وكان رجلاً جميل الطريقة، مقبول اللقاء، ثقة فاضلاً؛ وذكر أن مولده سنة ست وأربع مائة.

Meaning:

“Nasr bin Al-Hasan bin Abi al-Qasim bin Abi Hatim bin al-Ash'ath al-Shashi al-Tunkuti Abu al-Fath, a resident of Samarqand, (he) entered al-Andalus and narrated there the book of Muslim bin Al-Hajjaj (known as) the Sahih. He also heard there from Abu al-Abbas Ahmed bin Umar bin Anas Al-Udhri and a group of Shaykhs. We met him in Baghdad and heard from him. He was a man of a beautiful way, acceptable to meet, trustworthy (thiqa), and virtuous. It was mentioned that he was born in the year 406 AH.”

The underlined wording mentioned that he was deemed to be thiqa (trustworthy) as a transmitter of hadith by al-Humaydi.

Imam Abul Faraj ibn al-Jawzi (d. 597 AH) has also mentioned the same about al-Tunkuti having two kunyas in his *al-Muntazam fi Tarikh al-Muluk* (17/9, no. 3643):

نصر بن الحسن بن القاسم بن الفضل، أبو الليث، وأبو الفتح التنكتي [١] وكان له كنيتان  
من أهل تنك بلدة عند الشاش ما وراء النهر، ولد سنة ست وأربعمائة، وطاف البلاد، وسار من الشرق/ إلى  
الغرب، وجال في بلاد الأندلس، وأقام بها مدة، وسمع ٤/ ب من جماعة، وحدث بصحيح مسلم وبالمتفق  
لأبي بكر الجوزقي، حدثنا عنه شيوخنا، وكان نبيلاً صدوقاً أميناً ثقة، من أهل الشروة [٢]، كثير النعم، حسن  
الزي، ملبح البشر، كريم الأخلاق، قومت تركته بعد موته مائة ألف وثلاثين ألف دينار  
توفي في ذي القعدة من هذه السنة بنيسابور، ودفن بالحيرة [٣]

The first line mentioned: “Nasr ibn al-Hasan ibn al Qasim ibn al-Fadl, Abul Layth, and Abul Fath al-Tunkuti, and he had two kunyas.”

In the fourth line is Ibn al-Jawzi’s grading of al-Tunkuti as a Hadith narrator: “**He was noble, truthful, honest, trustworthy (thiqa).**”

Imam al-Dhahabi has included his biography in his *Siyar a'lam an-Nubala* (19/90-91):

الشَّيْخُ الْجَلِيلُ، الْعَالِمُ، الْمُحَدِّثُ، الثَّقَّةُ، أَبُو الْفَتْحِ نَصْرُ بْنُ الْحَسَنِ بْنِ الْقَاسِمِ التُّرْكِيِّ، الشَّاشِيُّ، التُّنْكُوتِيُّ.

Meaning: “The venerable Shaykh, the scholar, the Hadith expert, the trustworthy (*thiqa*), Abul Fath Nasr ibn al-Hasan ibn al-Qasim al-Turki, al-Shashi, al-Tunkuti.”

He also mentioned that he was born in the year 406 AH and died in 486 AH, as well as mentioning that Tahir ibn Mufawwiz narrated from al-Tunkuti.

Nasr ibn al-Hasan having two kunyas has also been mentioned by Ibn Bashkuwal in his *Kitāb al-Sila fī tarīkh a’immat al-Andalus* (2/279). What is also interesting to note is that **Ibn Bashkuwal has also mentioned the incident around the grave of Imam al-Bukhari with his own connected chain back to al-Tunkuti.** Hence, there is no need for a fully connected chain from al-Dhahabi all the way back to Abu Ali al-Ghassani as Abu Khuzaimah Ansari demanded when he was quoted above as saying with a challenge:

**Imam al-Dhahabi died 748H and therefore there is a gap of 250 years in the chain. In conclusion this chain is disconnected and hence weak with all scholars of hadith, the early and later ones.** It is therefore upon the unnamed Barelwi detractor **to first bring the chain, then prove its connected and continuous chain and only then proceed to authenticate and use it as evidence.**

Nevertheless, his demand will be answered from Imam al-Dhahabi himself towards the end of this piece. The shortest fully connected chain found to date is from Ibn Bashkuwal narrating it with his chain all the way back to al-Tunkuti as shall be seen below.

Imam ibn Bashkuwal was also a reliable Hafiz of Hadith. Imam Abul Khattab ibn Dihya al-Kalbi (d. 633 AH) has declared him to be trustworthy (thiqa) in his *al Mutrib min Ash'ar Ahl al Maghrib* (p. 79) by saying:

الفيقه المحدث المؤرخ الثقة القاضي أبو القاسم خلف بن عبد الملك ابن مسعود بن بشكوال الأنصاري

“The jurist, the Muhaddith (Hadith expert), the historian, the trustworthy (thiqa), the judge, Abul Qasim Khalaf ibn Abdul Malik ibn Mas’ud ibn Bashkuwal al-Ansari...”

Hafiz al-Dhahabi mentioned an entry for him in his *Tadhkiratul Huffaz* (4/90) as follows:

ابن بشكوال الحافظ الإمام المتقن، أبو القاسم خلف بن عبد الملك بن مسعود بن موسى بن بشكوال بن يوسف بن داحة الأنصاري الأندلسي محدث الأندلس ومؤرخها: ولد سنة أربع وتسعين وأربعمائة

“Ibn Bashkuwal, the Hafiz (of Hadith), the Imam, the precise (narrator), Abul Qasim Khalaf ibn Abdul Malik ibn Mas’ud ibn Musa ibn Bashkuwal ibn Yusuf ibn Daha al-Ansari, the Andalusian and its historian. He was born in the year 494 AH...”

This is how Ibn Bashkuwal mentioned the actual narration regarding Imam al-Bukhari’s grave in his *Kitab al-Sila* (2/280):

أخبرنا القاضي الشهيد أبو عبد الله محمد بن أحمد رحمه الله قراءة عليه وأنا أسمع قال: قرأت على أبي علي حسين بن محمد

الغساني قال: أخبرني أبو الحسن طاهر بن مفوز والمعافري قال: أنا أبو الفتح وأبو الليث نصر بن الحسن التنكيتي المقيم

بسمرقند قدم عليهم بالنسبة عام أربعة وستين وأربع مائة. قال: فحط المطر عندنا بسمرقند في بعض الأعوام قال: فاستسقى

الناس مرارا فلم يسقوا. قال: فأتى رجل من الصالحين معروف بالصلاح مشهور به إلى قاضي سمرقند فقال له: إني قد رأيت

رأيا أعرضه عليك. قال: وما هو؟ قال: أرى أن تخرج ويخرج الناس معك إلى قبر الإمام محمد بن إسماعيل البخاري رحمه الله وقبره بخرتك وتستسقوا عنده فعسى الله أن يسقينا قال: فقال القاضي نعم ما رأيت. فخرج القاضي وخرج الناس معه واستسقى القاضي بالناس، وبكى الناس عند القبر وتشفعوا بصاحبه، فأرسل الله السماء بماءٍ عظيمٍ غزيرٍ أقام الناس من أجله بخرتك سبعة أيام أو نحوها لا يستطيع أحد الوصول إلى سمرقند من كثرة المطر وغزارته، وبين خرتك وسمرقند ثلاثة أميال أو نحوها.

Meaning:

“The judge, the martyr, Abu Abdullah Muhammad bin Ahmed, may Allah have mercy on him, informed us by reading to him while I was listening. He said: I read to Abu Ali Hussain bin Muhammad al-Ghassani, who said: Abu al-Hasan Tahir bin Mufawwiz al-Ma'afiri informed me, saying: Abu al-Fath and Abu al-Layth Nasr bin al-Hasan al-Tunkuti, who resided in Samarkand, arrived in Valencia in the year 464 AH. He said: The rain stopped falling in Samarkand for some years. He said: The people prayed for rain (istisqa<sup>225</sup>) several times, but it did not rain. He said: Then a righteous man known for his righteousness and famous for it came to the judge of Samarqand and said to him: I have an opinion that I want to present to you. He said: What is it? He said: **I think that you should go out and the people should go out with you to the grave of Imam Muhammad bin Ismail al-Bukhari, may Allah have mercy on him, and his grave is in Khartank, and pray for rain there. Perhaps Allah will give us rain. The judge said: Yes, I have not seen better advice. So, the judge went out and the people went out with him, and the judge led the people in prayer for rain. The people wept at the grave and sought intercession through its occupant.** Then Allah sent down heavy and abundant rain, due to which the people had to stay in Khartank for seven days or so, and no one could reach Samarqand because of the heavy and abundant rain. The distance between Khartank and Samarkand is three miles or so.”

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<sup>225</sup> See here for some narrations on Istisqa - <https://sunnah.com/bukhari/15>

From the printed edition:

سنة ٧٠٠

# الصلوة

في تاريخ أئمة الأندلس وعلمائهم  
ومحدثيهم وفقهائهم وأدبائهم

لأبي القاسم ابن بشكوال

٤٩٤-٥٧٨ م

المجلد الثاني

حقيقته ، وضبط نصه ، وعلق عليه

بشكوال





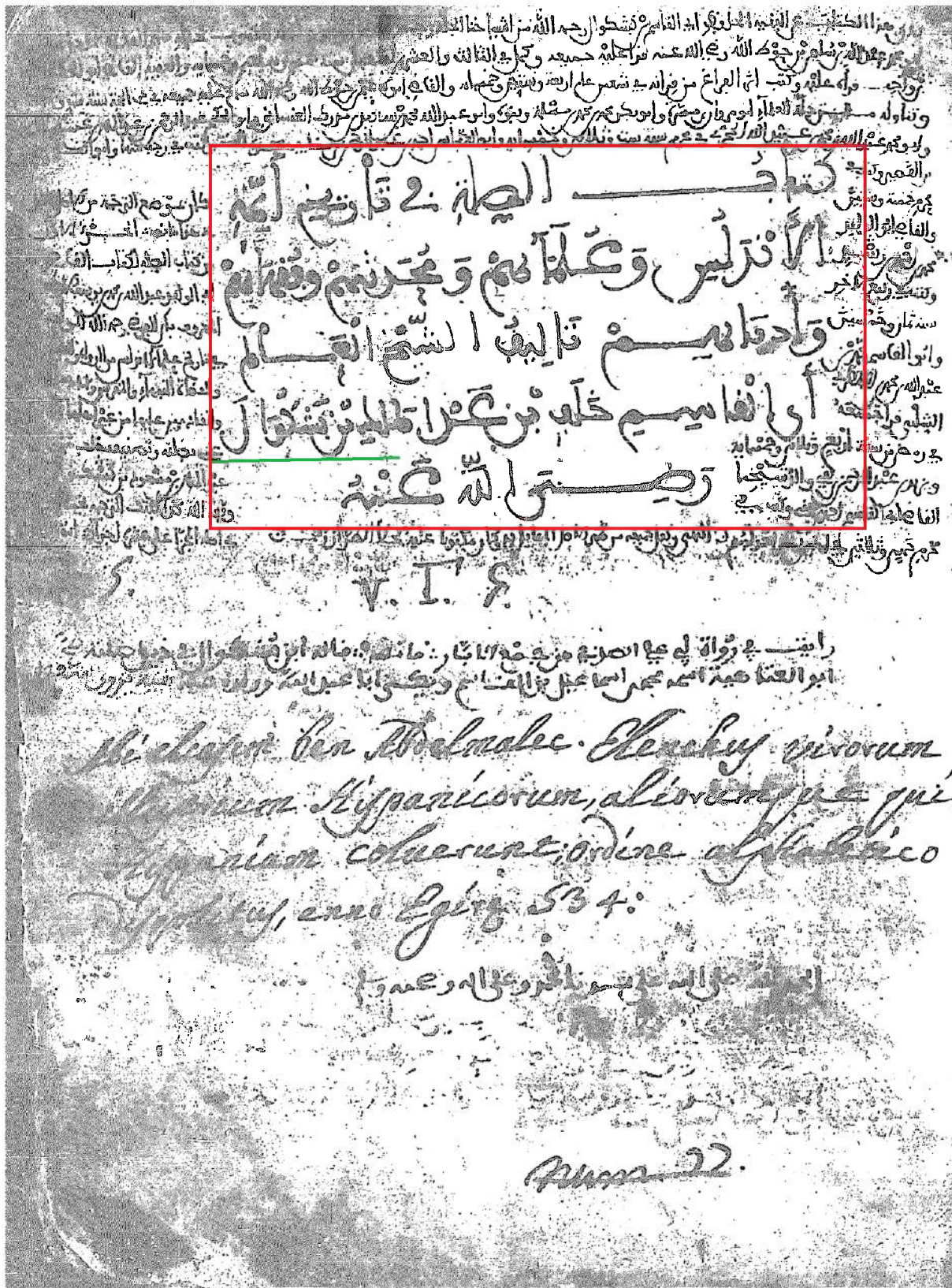
أبا الليث في الأغلب، وفي مصر يُكنى نصرَ أبا الفتح.  
 قال لي شيخنا أبو بحر: كان أبو الفتح عظيمَ اليسار، كريمَ النفس،  
 مُنطلقَ اليد بالعطاء، كثيرَ الصدقات، جميلَ المראה، كاملَ الخلق، حسنَ  
 السمِّ والحُلُق، نظيفَ الملبس، يُنمُّ عليه من الطيب ما يَعْرِفُهُ من يَأْلَفُهُ وإن لم  
 يُبصرْ شخصه، وما يبقى على ما يسألكه من الطريق رائحته بُرْهَةً فيَعْرِفُ به من  
 يسلكُ ذلك الطريق أثره أنه مشى عليه.

أخبرنا القاضي الشهيد أبو عبد الله محمد بن أحمد، رحمه الله، قراءةً عليه  
 وأنا أسمعُ، قال: قرأتُ على أبي عليِّ حسين بن محمد العسائي، قال: أخبرني  
 أبو الحسن طاهر بن مفوز المعافري، قال: أخبرنا أبو الفتح وأبو الليث نصرُ  
 ابنُ الحسن التَّنكُني المقيم بسمرقندَ قَدِمَ عليهم بِلنْسيَّة عامٍ أربعةٍ وستينَ  
 وأربع مئة، قال: فَحَطَّ المطرُ عندنا بسمرقندَ في بعض الأعوام، قال: فاستسقى  
 الناسُ مرارًا فلم يُسقوا، قال: فأتى رجلٌ من الصالحينَ معروفٌ بالصلاح  
 مشهور به، إلى قاضي سمرقندَ فقال له: إني قد رأيتُ رأياً أعرضه عليك. قال:  
 وما هو؟ قال: أرى أن تُخْرَجَ ويُخْرَجَ النَّاسُ مَعَكَ إلى قبرِ الإمام محمد بن  
 إسماعيلَ البخاري، رحمه الله، وقبره بخرتنك وتستسقوا عنده، فعسى الله أن  
 يسقينا، قال: فقال القاضي نعمًا رأيت. فخرَجَ القاضي، وخرَجَ النَّاسُ مَعَهُ،  
 واستسقى القاضي بالناس، وبكى النَّاسُ عندَ القبرِ وتشفَّعوا بصاحبه، فأرسلَ  
 اللهُ تعالى السماءَ بهاءٍ عظيمٍ غزيرٍ أقام النَّاسُ من أجله بخرتنك سبعة أيام أو  
 نحوها لا يستطيعُ أحدٌ الوصولَ إلى سمرقندَ من كثرةِ المطرِ وغزارته، وبينَ  
 خرتنك وسمرقندَ ثلاثة أميالٍ أو نحوها.  
 وقال الحميدي<sup>(١)</sup>: نصرُ بن الحسن بن أبي القاسم بن أبي حاتم بن

<sup>(١)</sup> جذوة المقتبس (٨٣٧).

The above can also be seen in the manuscript copy of *al-Sila* by Imam ibn Bashkuwal stored in the Escorial library (no. 1677, dated 609 AH) in Madrid, Spain.

Title page:



Actual folio (137a):



### في خبر الغزاة

خبره بن يوسف التميمي وغيره ذكره في الحمير  
 نصر بن الحسن بن ابي القاسم بن ابي خاتم بن الاثنت الشكفي الظاهري من بني كنانة  
 وانا الليث روى عن عترة الظاهر بن محمد الفراء صح مسلم بن الحجاج وعن ابي بكر اخير بن منصور المصعب بن  
 ابي بكر اخير بن ثابت الخصب وعنه سمع وسمع بطيميه اذ فرمها من ابي العباس العزبي واية الحسن كاهن  
 ميثون والقاضي ابي المكارم بن حجاب اخيرا عنه ابو جعفر بن القاسم الايبون يجمع طاروا وقال  
 نفل من خلد ابي الحسن كاهن بن معمر بن ابي القاسم واهو الليث الاقرلس ط جراسمة ثلاث وسبعين وصر  
 عنما في شوال سنة ست وسبع واربع مائة وقال ابي الكعبة الف كناني عما اياه ابو الليث ملبا فومت مضر كنان  
 اهلبا ابا البقي حتى غلبت علي مضر قال لمنا سميت ما بين الكنتين المبتن اذ عني مما قال في وكل من  
 يسي بصر في بلادنا انا يكي ابا الليث في الاغلب وفي مضر يكي نصر ابا البقي قال في مشجنا ابو جعفر  
 كان ابو البقي يحكم اليبسار كرم النفس من كل المير والعمار كثير الصرافات جميل الخوارة تام الخلق  
 حسن التمت والخلق كعب الملبس بن علي بن الكعب ما يعرفه من يالقه وان لم يصر شقته وما يشق  
 على ما يملكه من الكرمين راجحه بوجهه من سبطه ذلك الكرمين اثره انه مشق عليه د

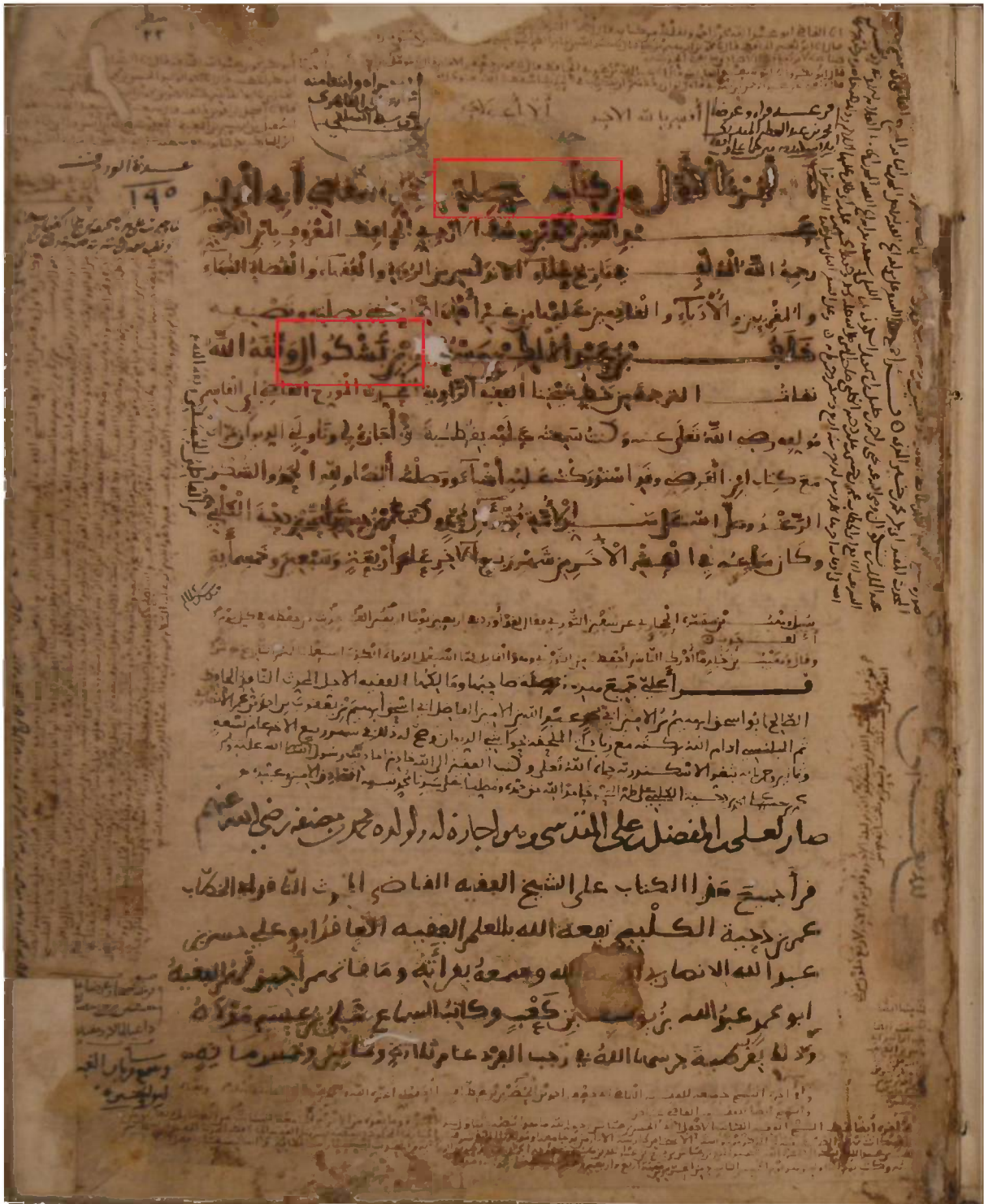
نصوب  
اعلم

اخبرنا القاضي المشير ابو عبد الله محمد بن احمد رحمه الله فرأه عليه وانا سمع قال فرأت علي ابن  
 علي بن حسن بن محمد الفطاني قال اخبرني ابو الحسن كاهن بن معمر الخارجي قال انا ابو البقي واهو  
 الليث نصر بن الحسن الشكفي الميم بن مضر بن علي بن نسيمة علم اربعة وسبعين واربع مائة قال  
 فحك المكر عن ابي بكر بن ابي عوام قال باسحق الناس من اهل اهل يمينه قال طي رجل  
 من الصالحين مهورا ببلاد صلاح مشهوره ال فاهي مضر بن مفضل له اربعة فرات راقا اعرضه عليط  
 قال وملا هو قال الذي ان خرج وخرج الناس معك ال فرأاهم يوم من اهل اهل الجارية رحمه الله  
 وفروا فخرتك وتستنقوا عنك بعض الله ان يفتينا قال فقال للقاضي نعم ما رايت فخرج القاضي  
 وخرج الناس معه واستسقى القاضي بالليل من عذ الفير وتفقوا ايضا حبه فارسل الله نعل النما  
 بما عكفم عذير افام الناس من اجله يخرتت سبعة ايام او نحوها لا يستكبح احد الوضول  
 ال سمر فمر من كثرة المكر وعزارته وتين خرتت وممر فخر ثلاثة اصال او نحوها وقال الحمير

ويكوي الناس

نصر بن الحسن بن ابي القاسم بن ابي خاتم بن الاثنت الشكفي ابو البقي فربل مضر  
 دخل الاقرلس وحرث فيما كتب مسلم بن الحجاج في الصحيح وسمع هناك من ابي العباس  
 العزبي وجماعة من المشايخ ولقبناه ببغداد ومعنا منه وكان رجلا مقبول الكوفة مقبول  
 اللقب ثمة ما حلا وذكر ان مولده سنة ست واربع مائة قال ابن قاسم وتوفي بحدود رومة الله  
 وقال تنكك من عمل شائش وقال اخبرني ان كهل ممر فخرستون ميلا وقال ابو الحسن كاهن بن معمر  
 اتصل لنا ابا البقي هذا توفي ما كهر ابلس الشام سنة احدى وسبعين واربع مائة ابا جدي حمرا

The following is the same narration from a copy of *al-Sila* held in the Feydullah Effendi collection (no. 1471, this copy has a recital date of 583 AH and copied from the original copy of Ibn Bashkuwal) in Istanbul, Turkiye. Title page:



From folio 179a:





Abu Ali al-Ghassani, from Abul Hasan Tahir ibn Mufawwiz al-Ma'afari, from Abul Fath and Abul Layth Nasr ibn al-Hasan al-Tunkuti.

As for Abu Abdullah Muhammad ibn Ahmed, his biography is in al-Dhahabi's *Siyar a'lam an-Nubala* (19/614), with the full name: Abu Abdullah Muhammad ibn Ahmed ibn Khalaf ibn Ibrahim ibn Lub al-Tujibi<sup>226</sup> al-Qurtubi al-Maliki, and he is also known as Ibn al-Hajj. Al-Dhahabi mentioned that Ibn al-Hajj took a lot of narrations from Abu Ali al-Ghassani and he praised him with the following honorifics:

شَيْخُ الأَنْدَلُسِ، وَمُفْتِيهَا، وَقَاضِي الجَمَاعَةِ

“The Shaykh of Andalusia (in Spain), its Mufti, and the Qadi of the group.”

Hence, this narration from Ibn Bashkuwal going back to al-Tunkuti is fully connected. As for the reliability of ibn al-Hajj, then Ibn Bashkuwal has an entry for him in his *Kitab al-Sila* (p. 550):

محمد بن أحمد بن خاف بن إبراهيم بن لب بن بيطير التجيبي، يعرف: بابن الحاج. قاضي الجماعة بقرطبة؛  
يكنى: أبا عبد الله.

روى عن أبي جعفر أحمد بن رزق الفقيه وتفقه عنده، وقيد الغريب واللغة والأدب على أبي مروان عبد الملك  
ابن سراج. وسمع من أبي عبد الله محمد بن فرج الفقيه، ومن أبي علي الغساني وأكثر عنه. وأبي القاسم خاف  
بن مدير الخطيب وخازم بن محمد، وأبي الحسن العيسوي، وأبي الحسن بن الخشاب البغدادي وغيرهم. وكان  
من جلة الفقهاء وكبار العلماء معدودا في المحدثين والأدباء، بصيرا بالفتيا، رأسا في الشورى. وكانت الفتوى في  
وقته تدور عليه لمعرفته وثقته وديانته.

<sup>226</sup> Some have pronounced it as al-Tujaybi also.

He mentioned that ibn al-Hajj took a lot from Abu Ali al-Ghassani. The last few words from Ibn Bashkuwal quoted above mentioned:

“He was one of the greatest jurists and from the major scholars, and he was counted among the Hadith scholars and the writers. He was discerning in giving fatwa, and he was the head of the shura council. Fatwas in his time revolved around him for his knowledge, his trustworthiness, and his religiosity.”

In the work known as *Mu'jam fi ashab al-Qāḍī al-Imam Abi Ali al-Sadaḡī* (1/114) by Imam Ibn al-Abbar (d. 658 AH), he mentioned the following about Ibn al-Hajj:

وَهُوَ آخِرُ مَنْ أَخَذَ عَنْ أَبِي عَلِيٍّ الْغَسَّانِيِّ قِرَاءَةَ عَائِيهِ تَأْلِيْفَهُ الْمُرْتَجَمَ بِتَقْيِيدِ الْمُهْمَلِ وَمَيِّزِ الْمَشْكَلِ وَلَمْ يَزِدْ بَعْدَ ذَلِكَ فِيهِ شَيْئاً فِرَوَائِيْتِهِ أَكْمَلَ الرِّوَايَاتِ

"He was the last person to take from Abu Ali al-Ghassani and recited to him his writing and composition: *Taqyid al-Muhmal wa Tamyiz al-Mushkil*, and he did not add anything to it after that. His narration is the most complete of the transmitted narrations."

Al-Hafiz Qasim ibn Qutlubugha (d. 879 AH) has judged Ibn al-Hajj to be Thiqā (trustworthy) as a narrator of Hadith in his: *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* (8/125, no. 9306), under the name Muhammad ibn Ahmed ibn Khalaf ibn Ibrahim al-Tujaybi, well known as ibn al-Hajj, Abu Abdullah al-Qurtubi:

9306 – محمد بن أحمد بن خلف بن إبراهيم التُّجَيْبِيُّ، المعروف بابن الحاج، أبو عبد الله القُرْطُبِيُّ.

روى عن أبي علي الغسَّاني، وأبي جعفر أحمد بن رزق، وجماعة.

قال ابن بشكوال: كان من جِلَّةِ الفقهاء، وكبار العلماء، معدوداً في المحدثين

He mentioned that Ibn al-Hajj took from Abu Ali al-Ghassani, as well as the praise mentioned by Ibn Bashkuwal (see the quote given a few paragraphs above).

The analysis of the chain of transmission and its sub-narrators found in Abu Ali al-Ghassani's *Taqyid al-Muhmal wa Tamyiz al-Mushkil* going back to al-Tunkuti, leads one to conclude that the chain of transmission (sanad) is Sahih, and there are no hidden defects (ilal) in it. Al-Dhahabi's chain was not fully complete, and this is apparent from cross comparison with some actual manuscript copies of the *Taqyid*, as well as how Ibn Bashkuwal transmitted it from his Shaykh, Ibn al-Hajj. The latter was the last person to narrate from Abu Ali al-Ghassani and his *al-Taqyid al-Muhmal wa Tamyiz al-Mushkil*.

Additionally, the same chain that al-Ghassani mentioned in his *Taqyid* was recorded by Imam Abu Bakr Muhammad ibn Isma'il, also known as Ibn Farhun (d. 636 AH), in his *al-Mu'lim bi-Shuyukh al-Bukhari wa Muslim*. This can be seen in the printed edition<sup>227</sup> (p. 26):

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<sup>227</sup> Published by Darul Kutub al-Ilmiyya (Beirut, Lebanon).



وقال أبو أحمد بن عدي: وسمعت عبد القدوس بن عبد الجبار السمرقندي يقول: جاء محمد بن إسماعيل إلى خرتك قرية من قرى سمرقند على فرسخين منها، وكان له بها أقارب فنزل عندهم، قال: فسمعت ليلة من الليالي، وقد فرغ من صلاة الليل يدعو ويقول في دعائه: اللهم قد ضاقت علي الأرض بما رحبت فاقبضني إليك، قال: فما تم الشهر حتى قبضه الله، وقبره بخرتك، - رحمه الله - .

وقال أبو علي حسين بن محمد الجبائي: أخبرني أبو الحسن طاهر بن معوذ ابن عبد الله بن معوذ المعافري صاحبنا - رحمه الله - قال: أنا أبو الفتح وأبو الليث نصر بن الحسن التنكي المقيم بسمرقند قدم عليهم بلنسية عام أربعة وستين وأربعمائة، قال: قد طر المطر عندنا بسمرقند في بعض الأعرام، قال: فاستسقى الناس مراراً فلم يسقوا، قال: فأتى رجل من الصالحين معروف بالصلاح مشهور به إلى قاضي سمرقند فقال له: إني قد رأيت رأياً أعرضه عليك، قال: وما هو؟ قال: أرى أن تخرج ويخرج الناس إلى قبر الإمام محمد بن إسماعيل البخاري - رحمه الله - وقبره بخرتك وتستسقوا عنده، فعسى أن يسقينا، قال: فقال القاضي: نعم رأيت، فخرج القاضي وخرج الناس معه، واستسقى القاضي بالناس وبكى الناس عند القبر وتشفعوا بصاحبه، فأرسل الله تعالى السماء عياء عظيم غزير، أقام الناس من أجله بخرتك سبعة أيام أو نحوها، لا يستطيع أحد الوصول إلى سمرقند من كثرة (ب / ٧) المطر.. وبين خرتك وسمرقند ثلاثة أميال أو نحوها<sup>(١)</sup>.

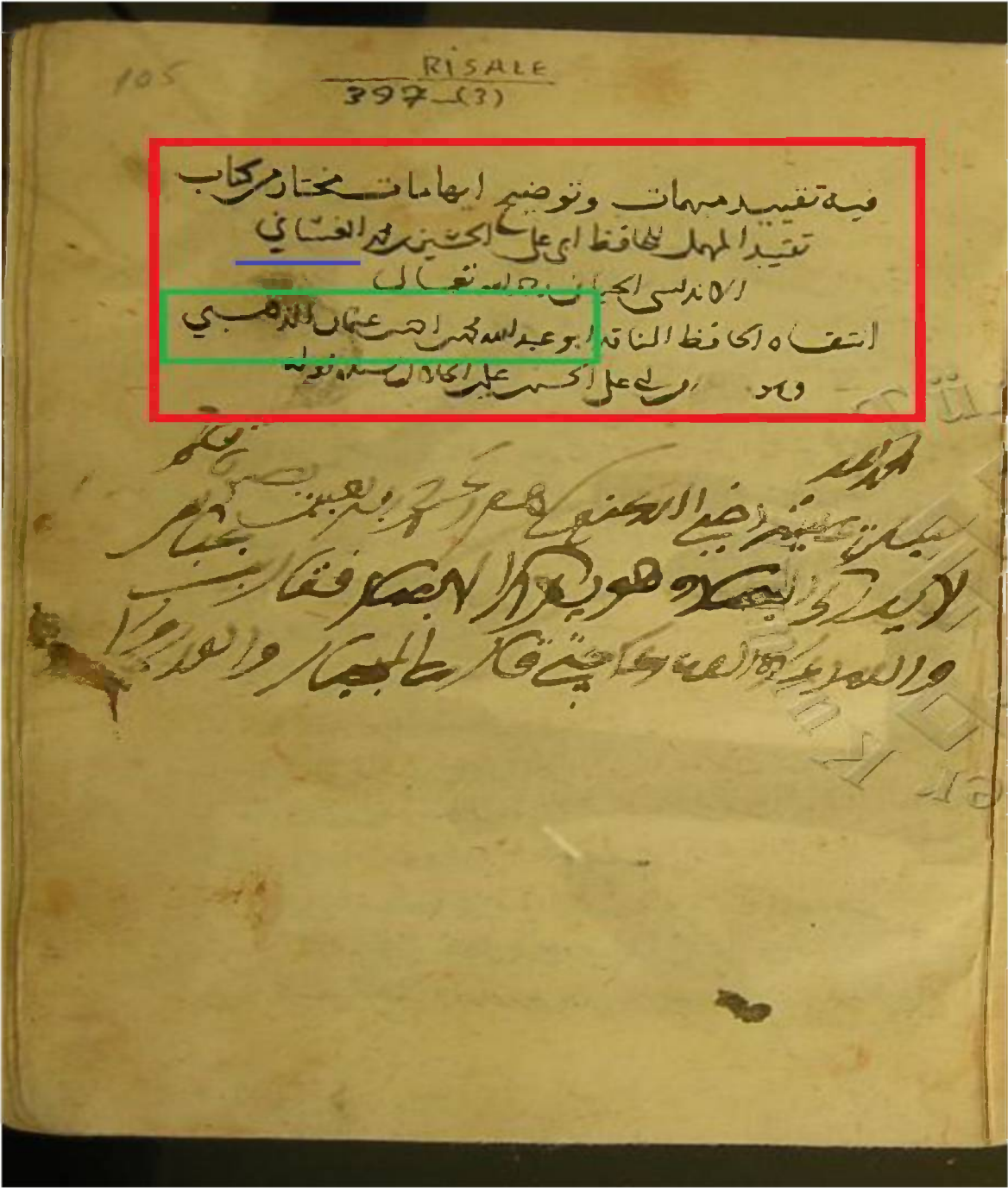
Hence, all of this is an answer to the baseless suppositions raised by Abu Khuzaimah and his fellow Salafi sect members that also attempted to weaken this narration with a lack of scholarly acumen and free of personal bias.

Let us now finally return and answer Abu Khuzaimah with clear proof from Imam al-Dhahabi. Abu Khuzaimah has been quoted already saying challengingly the following:

**Imam al-Dhahabi died 748H and therefore there is a gap of 250 years in the chain. In conclusion this chain is disconnected and hence weak with all scholars of hadith, the early and later ones.** It is therefore upon the unnamed Barelwi detractor **to first bring the chain, then prove its connected and continuous chain and only then proceed to authenticate and use it as evidence.**

Reply:

Imam al-Dhahabi has given his chain of transmission back to Imam Abu Ali al-Ghassani without weakening it in any shape or form. This can finally be witnessed from a manuscript held in the Turkish manuscript collection known as Çorum Hasan Paşa İl Halk Kütüphanesi (19 Hk 397/3). Al-Dhahabi made an abridgement (Mukhtasar) of the *Taqyid al-Muhmal* of al-Ghassani. The title page (Folio 105) mentioned it is the Mukhtasar of Taqyid al-Muhmal, and the names of al-Ghassani and al-Dhahabi have been marked also:







Besides al-Dhahabi, other later scholars who transmitted *Taqyid al-Muhmal* of al-Ghassani with their chains of transmission include Imam ibn Hajar al-Asqalani (d. 852 AH) in his *Mu'jam al-Mufahras* as follows:

**702 – كتاب تَقْيِيدِ الْمُهْمَلِ لِأَبِي عَلِيِّ الْحُسَيْنِ ابْنِ مُحَمَّدٍ الْغَسَّانِيِّ**

أَنْبَأَنَا أَبُو عَلِيٍّ الْفَاضِلِيُّ مَشَافَهَةً عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَكِيِّ أَنْبَأَنَا جَدِّي لِأُمِّي أَبُو طَاهِرِ السَّلْفِيِّ مَشَافَهَةً قَالَ كَتَبَ إِلَيْنَا مُحَمَّدُ بْنُ أَحْمَدَ ابْنَ خَافِ بْنِ إِبْرَاهِيمَ التَّجِيبِيِّ قَالَ قَرَأْتَهُ عَلَيَّ مُؤَلَّفَهُ

The above chain ran via the famous Hadith scholar known as Abu Tahir al-Silafi, who took it from al-Tujibi that was discussed above.

Also, Imam Jalaluddin al-Suyuti (d. 911 AH) has given his chain back to *Taqyid al-Muhmal* with his chain also going back to al-Silafi, from al-Tujibi, from Abu Ali al-Ghassani. This was recorded by al-Suyuti in his work listing all his chains of transmission to hundreds of books. It is known as *Anshāb al-kuthub fī ansāb al-kutub, (fihrist marwīyāt al-Suyūṭī)*.<sup>228</sup> His sanad back to al-Ghassani was given on 1/315, no. 126.

Hence, the actual narration that al-Dhahabi gave regarding the grave of Imam al-Bukhari in his *Siyar a'lam an-Nubala* does have a chain of transmission from al-Dhahabi back to al-Ghassani, as the above manuscript clearly showed. Therefore, it has already been proven by examination of some chains back to al-Ghassani's *Taqyid* that the sanad is Sahih and free of defects. The question remains if the likes of Abu Khuzaimah are prepared to admit this in writing for the public to see and read after his challenge was met and answered.

Abu Khuzaimah also mentioned what was quoted from him earlier in this section:

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<sup>228</sup> Published by - <https://kfcris.com/ar/publication/68>

The unnamed<sup>229</sup> detractor quotes a report from a book of biographies of Imam al-Dhahabi, claiming then that he believed in Tawassul is an outright lie since the task of a biographer is to quote incidences related to the entry. If this was the case, we have to attribute to Imam al-Dhahabi as a belief system everything he quotes in his 30 volume of the Siyar, and of course this is absurd but for sure a Barelwi would bring such a silly point to fool the readers.

These type of quotations from Imam al-Dhahabi have not gone unnoticed by certain contemporary Salafis. The Western Salafis once promoted a Saudi Salafi by the name of Falih al-Harbi, until Rabi al-Madkhali warned against him around 2004. Here is al-Harbi throwing out the leading Muhaddith and Historian, al-Dhahabi, from Ahlus Sunna alongside Ibn Hajar, al-Nawawi and Ibn al-Jawzi:

<http://www.salafitalk.net/st/viewmessages.cfm?Forum=25&Topic=4597>

Quote:

فالح يخرج الإمام الذهبي من أهل السنة ويسقط شهادته

Faalih al-Harbee Expels Imaam adh-Dhahabee From Ahl us-Sunnah and Nullifies His Testimony

<http://www.sahab.net/sahab/showthread.php?s=&threadid=320481>

Faalih al-Harbee said, *"Adh-Dhahabee, his speech is not to be depended upon, he has with him what is with him by his own self, so his testimony is not to be accepted... so they (mentioning adh-Dhahabee along with Ibn Hajar, an-Nawawee and Ibn al-Jawzee), are not from the a'immah of Ahl us-Sunnah..."*

The question is if the two detractors<sup>230</sup> now consider Imam al-Dhahabi to be out of the fold of Ahlus Sunna like al-Harbi and his likes? See the following

<sup>229</sup> The individual is not unnamed as his reply clearly mentioned his name as: AR Ahmed.

<sup>230</sup> Abu Khuzaimah Ansari and Abu Hibban Kamran Malik.

downloadable link for a short article by another pseudo-Salafi known as Adil Hamdan who critiqued the Aqida and views of Imam al-Dhahabi with quotes:

[https://archive.org/download/adil-hamdan-critique-on-al-dhahabi-waqfat-maa-al-dhahabi/Adil%20Hamdan%20critique%20on%20al%20Dhahabi\\_Waqfat%20ma%27a%20al%20Dhahabi.pdf](https://archive.org/download/adil-hamdan-critique-on-al-dhahabi-waqfat-maa-al-dhahabi/Adil%20Hamdan%20critique%20on%20al%20Dhahabi_Waqfat%20ma%27a%20al%20Dhahabi.pdf)

## IMAM AL-DHAHABI PROMOTING DU'A AT CERTAIN GRAVES

If this was insufficient, the likes of Abu Khuzaimah and Abu Hibban can also pass a verdict against Imam al-Dhahabi who was associated with Ibn Taymiyya despite disagreeing with him on some issues too.<sup>231</sup> Al-Dhahabi was also not from the Ash'ari or Maturidi schools of Aqida, and is considered to be an Athari in creed.

Imam Tajuddin al-Subki said in his *Tabaqat al-Shafiyya al-Kubra*.<sup>232</sup>

ولما شغرت مشيخة دار الحديث الأشرفية بوفاة الحافظ المزي عين هو الذهبي لها فوقع السعي فيها للشيخ  
شمس الدين ابن النقيب وتكلم في حق الذهبي بأنه ليس بأشعري وأن المزي ما وليها إذ وليها إلا بعد أن كتب  
خطه وأشهد على نفسه بأنه أشعري العقيدة

Meaning:

“And when the Professorship at Darul Hadith al-Ashrafiyya remained vacant at the death of al-Hafiz al-Mizzi, the designated quest fell upon al-Dhahabi, in which Shaykh Shamsud-Din ibn al-Naqib spoke the truth about **al-Dhahabi that he is not an Ash'ari**, and al-Mizzi got the guardianship as head (of al-Ashrafiyya) only after

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<sup>231</sup> Al-Dhahabi compiled a *Nasiha* (sincere advice as a letter, available here - <https://www.darultahqiq.com/did-imam-al-dhahabi-write-al-nasiha-al-dhahabiyya-to-ibn-taymiyya/>) to Ibn Taymiyya that has been published and rejected by certain Salafis. It can now be finally proven that this *Nasiha* is genuine as Imam Taqiuddin al-Subki has mentioned it. See this recently published short work and its English translation: <https://taymivvun.wordpress.com/2024/01/31/biography-of-ibn-taymivvah-by-taqi-al-din-al-subki/>

Quote: “When I came to Damascus, I found something else of his that I had not heard about (previously), namely that he **opines that the disbelievers will come out of the Hellfire and no one will remain therein**. He compiled a book on that. The person who accompanied him most and revered him most refuted him during his lifetime: our friend, **Hafiz Shams al-Din al-Dhahabi, because of that. He sent him (a letter) rebuking him for it**. He was not successful in this. His followers became enemies of him because of it, given they are rabble.”

<sup>232</sup> 10/200

he wrote in his own handwriting and testified upon himself that he is an Ash'ari in creed (Aqida).”

Al-Dhahabi has an entry under the following scholar in his *Siyar a'lam an-Nubala* (17/75-76):

ابْنُ لَالٍ أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيِّ بْنِ أَحْمَدَ الْهَمْدَانِيُّ

الشَّيْخُ، الْإِمَامُ، الْفَقِيهُ، الْمُحَدِّثُ، أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْفَرَجِ بْنِ لَالٍ الْهَمْدَانِيُّ،

الشَّافِعِيُّ.

“Ibn Lal Abu Bakr Ahmed ibn Ali ibn Ahmed al-Hamadhani, the Shaykh, the Imam, the jurist, the Hadith scholar, Abu Bakr Ahmed ibn Ali ibn Ahmed ibn Muhammad ibn al Faraj ibn Lal al-Hamadhani al-Shafi'i.”

At the end of the biography, al-Dhahabi quoted Ibn Shirawayh as saying:

قَالَ: وَرَأَيْتُ لَهُ كِتَابَ (السُّنَنِ)، وَ (مُعْجَمِ الصَّحَابَةِ)، مَا رَأَيْتُ أَحْسَنَ مِنْهُ، وَالِدُعَاءُ عِنْدَ قَبْرِهِ مُسْتَجَابٌ

وُلِدَ سَنَةَ ثَمَانٍ وَثَلَاثِ مِائَةٍ، وَمَاتَ فِي رَبِيعِ الْآخِرِ، سَنَةَ ثَمَانٍ وَتِسْعِينَ وَثَلَاثِ مِائَةٍ

“He said: I saw his book (al-Sunan) and (Mu’jam al Sahaba). I have not seen better than him, and du’a (supplication) at his grave is accepted. He was born in 308AH and died in Rabi al-Akhir in the year 398AH.”

Imam al-Dhahabi did not condemn what Ibn Shirawayh said about du’a at the grave of the named scholar. In fact, al-Dhahabi has another similar example in the same work under the entry for Salih ibn Ahmed al-Tamimi. The following is from his *Siyar a'lam an-Nubala* (16/519):



مَوْلِدُهُ: سَنَةٌ ثَلَاثٌ وَثَلَاثٌ مِائَةٌ وَمَاتَ لِشَهْرِ شَعْبَانَ سَنَةَ أَرْبَعٍ وَثَمَانِينَ وَثَلَاثِ مِائَةٍ، وَيُسْتَجَابُ الدُّعَاءُ  
عِنْدَ قَبْرِهِ!!

**“His birth was in 303AH and he died in the last eight days of Sha’ban in the year 384AH, and du’a is accepted at his grave.”**

Once again, al-Dhahabi did not condemn such an action or deem it to be Shirk.

If this was not explicit enough for the two named detractors then let us add more spice into the mix for them exclusively, as most of the adherents to Salafism have not had a problem in using the Hadith, History and Aqida related references that al-Dhahabi has provided in his various works.

Under the entry for **al-Sayyida Nafisa bint al Hasan al-Alawiyya** (d. 208 AH) in his *Siyar a’lam an-Nubala* (10/107) he said about her:

وَقِيلَ: كَانَتْ مِنَ الصَّالِحَاتِ الْعَوَابِدِ، وَالِدُّعَاءُ مُسْتَجَابٌ عِنْدَ قَبْرِهَا، بَلْ وَعِنْدَ قُبُورِ الْأَنْبِيَاءِ وَالصَّالِحِينَ

“It is said she was from the virtuous servants (of Allah), **and supplication (du’a) is accepted at her grave, in fact at the graves of the Prophet’s and the pious.**”

Under the entry for **Abul Hasan Ali ibn Humayd ibn Ali al-Dhuhli al-Hamadhani** (d. 452 AH), al-Dhahabi said in his *Siyar a’lam an Nubala* (18/101):

وَكَانَ وَرِعًا، تَقِيًّا، مُحْتَشِمًا، يُتَبَرَّكُ بِقَبْرِهِ.

**“He was pious, devout, bashful and blessings (tabarruk) are sought from his grave.”**

Under the entry for **Ibn Zirak Muhammad ibn Uthman ibn Ahmed al Qumasani (d. 471 AH)**, al-Dhahabi said in his *Siyar a'lam an Nubala* (18/434):

وَقَبْرُهُ يُزَارُ، وَيُتَبَرَّكُ بِهِ

**“His grave is visited and blessings are sought from it.”**

Al-Dhahabi also said in his *Siyar a'lam an-Nubala* (17/77):

قُلْتُ: وَالِدُعَاءٍ مُسْتَجَابٍ عِنْدَ قُبُورِ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ، وَفِي سَائِرِ الْبِقَاعِ

**“I say: Du'a is accepted at the graves of the Prophet's, the Friends of Allah and the rest of the regions.”**

There are a few more quotations from the *Siyar* of al-Dhahabi on graves, Tabarruk and so on. These points with further quotes from other classical scholars can be seen in my work on the authenticity of the Abu Ayyub al-Ansari (ra) that was mentioned in the beginning of this rejoinder. These detractors who claim to be Salafi in aqida have no choice but to declare those previous generations of scholars like Ibn Hibban, Abu Ali al-Ghassani, al-Dhahabi, and others, as being the disseminators of so-called grave worship (quburi), they charge vast swathes of the Muslim Ummah with. This is said with the proviso that these Imams quoted such incidents, and did not attack or critique them with the condescending and conceited disdain that cohorts of Salafism have been doing for more than a century.

Hence, the ball is now in Abu Khuzaimah's corner to have the bold audacity to declare at least Imam al-Dhahabi to have been a promoter of so called 'grave worship' (quburi), based on the above clear-cut quotations.

# **A CHALLENGE TO ABU KHUZAIMAH AND THE SALAFI SECT ON THEIR SUPPOSITION THAT AL- BARBAHARI COMPILED SHARHUS SUNNA**

Before moving onto the final section let us revisit what Abu Khuzaimah Ansari mentioned with regard to his methodology in accepting, or rejecting a narration, or a work attributed back to its original source. He made the following challenge:

The detractor surprisingly did manage to quote the correct reference for this report, **namely Siyar al-A'lam an-Nabula, 12:469** (Beirut: ar-Risalah al-A'lamiah, 1438H/2017CE) and the chain Imam al-Dhahabi quotes it from through Abu Ali al-Ghassani who died in 498H (Siyar 19:150).

**Imam al-Dhahabi died 748H and therefore there is a gap of 250 years in the chain. In conclusion this chain is disconnected and hence weak with all scholars of hadith, the early and later ones.** It is therefore upon the unnamed Barelwi detractor **to first bring the chain, then prove its connected and continuous chain and only then proceed to authenticate and use it as evidence.**

The challenge has been answered above and the report has been conclusively proven to be Sahih in terms of its chain of transmission (sanad), and no earlier scholars are known to have rejected the contents mentioned in the text of the narration. It is generally the revisionist school of neo-Salafi propagandists who rejected its authenticity. It is therefore apt that the likes of Abu Khuzaimah Ansari now apply the same challenge and prove to all and sundry why the short work

known as **Sharhus Sunna**<sup>233</sup>, was definitely authored by the Hanbali scholar known as **Abu Muhammad al-Barbahari** (d. 329 AH). This has been raised because it is clear that Abu Khuzaimah accepts this work to be by al-Barbahari.<sup>234</sup>

This despite the fact that their late authority from Pakistan, known as Zubair Ali Za’i, rejected the attribution of this work to al-Barbahari. See his Urdu article here

- <http://ishaatulhadith.com>)<sup>235</sup> کیا ”شرح السنۃ“ کا مطبوعہ نسخہ امام حسن بن علی البرہاری سے ثابت ہے؟

He is asked to do this by providing a completely connected (muttasil) chain of transmission going back to al-Barbahari, and not to the one that is actually mentioned in the Zahiriyya library manuscript as the compiler of this work, namely, the controversial Ghulam Khalil. Not only that, the transmitter from Ghulam Khalil was Abu Bakr Ahmed ibn Kamil, who was an associate of Imam Abu Ja’far al-Tabari, the famous Mufassir of the Qur’an. Abu Khuzaimah is asked to provide proof that Ibn Kamil was a direct student of al-Barbahari’s and allegedly transmitted the text from him too. It is also said that al-Barbahari had animosity towards al-Tabari.

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<sup>233</sup> Which also contains weak and rejected narrations and so it is not a fully reliable aqida text just like the *Kitab al-Tawhid* of Muhammad ibn Abdil Wahhab, which also contains weak narrations. See examples here - <https://www.darultahaq.com/weak-narrations-kitab-al-tawhid-ibn-abdal-wahhab/>

<sup>234</sup> As can be seen in a translation he put out here - <http://www.salafiri.com/the-acidah-of-ahlus-sunnah-wal-jamaah-regarding-obeying-muslim-rulers-shaykh-muhammad-abdullah-al-azami-d-14412020/> Also, in this link he said: “He went onto say al-Barbahari’s *Sharh al-Sunnah* was the Talmud of the Madkhalis, but **al-Barbahari** was the face of the Athari’s.” (<http://www.salafiri.com/breaking-down-and-dismantling-bro-hajji/>) On p. 244 of the file in the next link he said: And since BH thinks he knows rijal and wretchedly attacks others for bringing weak narrations, did he not look at the chain of this creed. You gloatingly rejected Sharh al-Sunnah of Imam al-Barbahari due to the chain while he accepted and used the chain here! I ask you, is the chain of this creed authentic for you to fully take it? As this is BH’s criteria. I know I won’t get an answer to this because its just past the level of this front room sofa bouncer! (from here - <http://www.salafiri.com/demolishing-and-mutilating-bro-hajji-oh-the-shame-expanding-on-outrageously-lame-destroying-the-neo-khariji-bro-hajjis-claim/>)

<sup>235</sup> <https://ishaatulhadith.com/unicode/imam-hasan-bin-ali-albarbahari-ki-kitab-sharh-us-sunnah/>

If Abu Khuzaimah uses the argument that later scholars like Abu Ya'la al-Hanbali, his son Abul Hussain ibn Abi Ya'la, Ibn Taymiyya, al-Dhahabi and others, all pointed to the Sharhus Sunna being by al-Barbahari, then the onus is on him to provide fully connected chains from all these named scholars transmitting the Sharhus Sunna back to al-Barbahari. As this is his methodology when it came to the above issue of demanding a chain of transmission from al-Dhahabi all the way back to Abu Ali al-Ghassani.

In 2020 a Lebanese academic by the name of Dr Maher Jarrar with collaboration with Dr. Sebastian Gunther have also mentioned and answered such points that Abu Khuzaimah, and those Salafis in agreement with him need to address in an academic manner with checkable quotes and arguments. The title of their work as published by Brill, Leiden, 2020, being:

## **Doctrinal Instruction in Early Islam**

*The Book of the Explanation of the Sunna by  
Ghulam Khalil (d. 275/888)*

*By*

Maher Jarrar

*in collaboration with*

Sebastian Günther

Here are some critical points that they need to respond to using the way of the actual Ahlul-Hadith methodology of rijal analysis, and provision of at least one

authentic sanad back to al-Barbahari being the actual author of *Sharhus Sunna*.  
From pp. 62-64:

Abū Ya‘lā was the first to attribute this book to the Hanbali agitator and demagogue al-Ḥasan b. ‘Alī al-Barbahārī. He did so, however, without revealing his source for this attribution. Likewise, his son Ibn Abī Ya‘lā attributed the work to al-Barbahārī when he incorporated the text in his *Ṭabaqāt al-Ḥanābila*. Contrary to his usual method of citing his sources, Ibn Abī Ya‘lā refrains in this particular case from specifying a source. Nor does he provide a chain of transmission indicating that al-Barbahārī is, as Ibn Abī Ya‘lā claims, the author of the quoted text. Rather, he quotes the text verbatim after having mentioned a report by al-Ḥasan b. ‘Alī al-Ahwāzī (d. 446/1055) about a direct confrontation between al-Barbahārī and Abū l-Ḥasan al-Ash‘arī. This confrontation between the two scholars, it is claimed, caused the latter to write his book *al-Ibāna*. Given this evidence, it seems at least feasible to conclude that a work by al-Ḥasan al-Ahwāzī was probably Ibn Abī Ya‘lā’s actual source for the quoted text of *K. Sharḥ al-sunna*, since al-Ḥasan al-Ahwāzī was, as shown in the analysis above, apparently the first scholar who deliberately attributed this work to al-Barbahārī.

Only 159 years after the initial attribution of the book to al-Barbahārī, we encounter the first quotation of the text attributed to al-Barbahārī by Ibn Ḥamdān al-Ḥarrānī al-Ḥanbalī (d. 695/1296), followed by Ibn Taymiyya (d. 728/1328), and other late Muslim authors...

Our refutation of the ascription of the *K. Sharḥ al-sunna* to al-Barbahārī and the reasoning in favor of Ghulām Khalīl as its author are based on three major arguments. **First, the book’s chain of transmission (*riwāyat al-kitāb*), which is an integral part of the text and which was written in the same hand as the main text of the *K. Sharḥ al-sunna*, presents a list of five generations of scholars—several of them renowned Hanbalis—who, over a period of three centuries, identify Ghulām Khalīl as the author of the text.**

Second, external textual evidence, based above all on the quotations by **Qawwām al-Sunna (d. 535/1140) from Isfahan, explicitly mentions Ghulām Khalīl as the author of a Sunni creed.** Moreover, al-Dhahabī’s phrase commending Ghulām Khalīl for the soundness of his belief (*siḥḥat al-mu‘taqad*) points, most probably, to the *I‘tiqād* (“Creed”) that he had authored.

**Third, internal textual evidence pertaining to explicit pieces of information in the text of *K. Sharḥ al-sunna* itself shows clear divergence from al-Barbahārī’s views in three significant points:**

- (1) Reference to the eschatological figure “*al-Qā'im min Āl Muḥammad*,”<sup>236</sup> a notion entirely strange to the Hanbali Sunni milieu. It is, conversely, part of the ideological idiom of the 'Abbasids, whom Ghulām Khalīl had served as preacher and propagandist.
- (2) The repeated insistence on the duty of good council (*naṣīḥa*) and that “commanding right and forbidding wrong” is the duty of the authorities alone. This view expresses the opposite of what the day-to-day militant activities of al-Barbahārī exhibit, with his operations “with the sword” instead of good council.
- (3) **The absence of any textual evidence for the tenet so significant to al-Barbahārī, claiming that Muhammad will sit on the Throne on the Day of Judgment.**<sup>237</sup> Moreover, antithetical to the rudimentary anthropomorphism of al-Barbahārī (and the *sālimīs* in general, for that matter), the textual information in the *K. Sharḥ al-sunna* about God’s attributes speaks of a rather moderate anthropomorphic position, and is in line with the doctrine prevalent among the traditionists of the third/ninth century.

I have the full manuscript copy of the *Sharḥ Sunna* held in the Zahiriyya library in Damascus, Syria, that was used in the printed edition put out by Abu Yasir Khalid ibn Qasim al-Radadi<sup>238</sup> in 1993, and was then translated into English by the late Salafi from Birmingham, England, by the name of Dawud Burbank (d. 2011), in 1995. It is also worth pointing out that al-Radadi left out some parts from the end of the manuscript, and so Burbank did not have the capacity to put out the full English translation due to the actions of Radadi (see below). Al-Radadi added some quotes attributed to al-Barbahari as presented by Ibn Abi Ya’la al-Hanbali (d. 526 AH) in

<sup>236</sup> Maher Jarrar said on p. 60 about this: The title *al-Qā'im* (the Riser, Resurrector or Redresser)<sup>189</sup> carries considerable apocalyptic significance. It was in common use among the various early Hashimi and Shi’i factions during the early second/eighth century, and it formed part of the 'Abbasid propaganda during the years of the underground mission of the *da'wa*.<sup>190</sup> In fact, it has been **in continual use by the Isma‘ilis and the Twelver Shi‘is up to the present.**

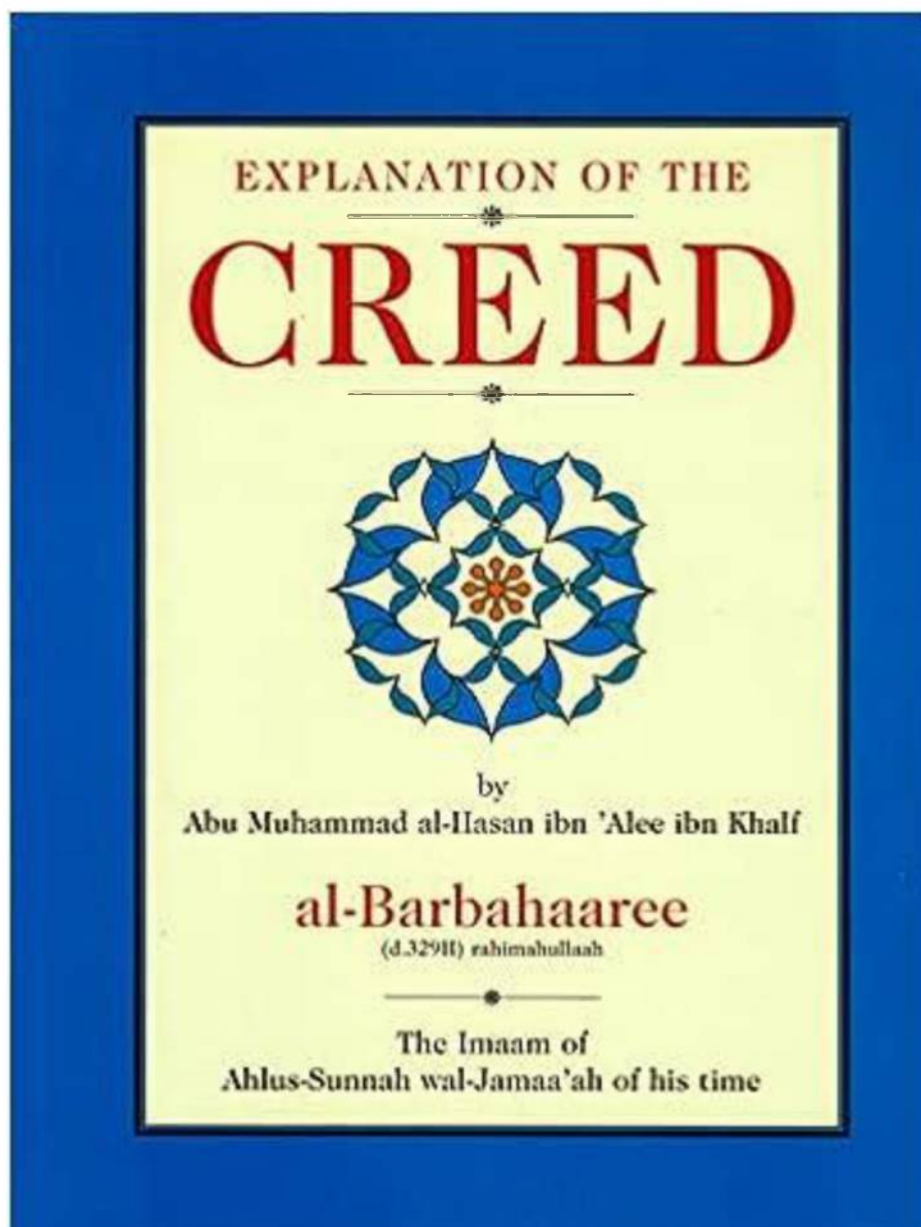
<sup>237</sup> This is a point of creed advocated by al-Barbahari as mentioned by Ibn Abi Ya’la in his *Tabaqat al-Hanabila* (3/76), but it is strangely not in the *Sharḥ Sunna* that is attributed to him by some later scholars. This is a strong proof that the work was not by al-Barbahari but by the controversial Ghulam Khalil. This was also mentioned by Maher Jarrar on p. 61 by stating:

Ibn Abī Ya’lā reports, “*Al-Barbahārī never convened a session without men-tioning that God Almighty will seat Muhammad—may peace and blessings be upon him— [next to Himself] on the Throne.*”<sup>193</sup> The reference is to Q 17:79, “Perhaps your Lord will resurrect you in a commendable station (al-maqām al-maḥmūd.”

<sup>238</sup> In his introduction (p. 7) he mentioned his gratitude to the controversial Falih al-Harbi who was quoted above attacking great scholars like Imam al-Dhahabi!



his *Tabaqat al-Hanabila*<sup>239</sup> into his edition of the *Sharhus Sunna*. The English edition:



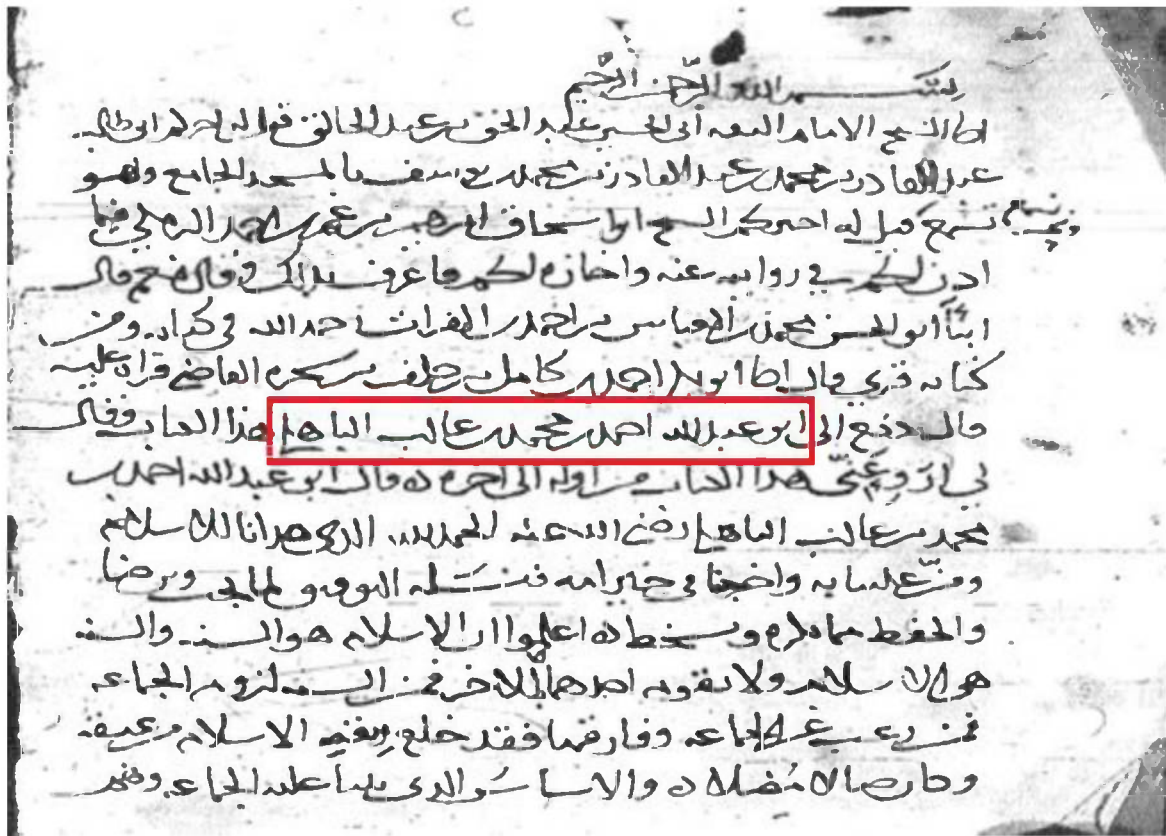
Here is the title page from this only known manuscript copy where the title is given as *Kitab Sharhus Sunna* with the author being Ghulam Khalil (underlined):

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<sup>239</sup> See under the entry for al-Barbahari in his *Tabaqat al-Hanabila* (2/19-45).



The first page has the sanad:



Maher Jarrar mentioned the above sanad in English as follows on p. 153:

The trustworthy master and prominent scholar (al-Shaykh al-Imam) Abū l- Ḥusayn ‘Abd al-Ḥaqq b. ‘Abd al-Khālīq transmitted to us by having the text read in his presence (*qirāatan*): Abū Ṭālib ‘Abd al-Qādir ibn Muḥammad ibn Yūsuf transmitted to us in an audited session (*wa-naḥnu nasma‘u*) in the congregational mosque. It was said to him (*qīla lahu*): Shaykh Abū Ishāq Ibrāhīm b. ‘Umar b. Aḥmad al-Barmakī transmitted to you, among what he had authorized you to transmit, an authorization that was publically known, he replied, “Yes.” He said: Abū l-Ḥasan Muḥammad b. al-‘Abbās b. Aḥmad b. al-Furāt—may God have mercy on him—informed us in his book, and it was transmitted [to us] by way of an audited transmission (*wa-min kitābihi qurī‘a*). He said: Abū Bakr Aḥmad b. Kāmil ibn Khalaf b. Shajara the judge transmitted to us by way of direct reading before him (*qirāatan ‘alayhi*); and he said to me: Transmit this book on my authority from beginning to end.

Abū ‘Abdallāh Aḥmad b. Muḥammad b. Ghālīb al-Bāhili<sup>240</sup>—may peace and blessings be upon him — said:

<sup>240</sup> This is Ghulam Khalil.

The following lines from the *Sharhus Sunna* of Ghulam Khailil was presented in the Khalid al-Radadi edition in Arabic (p. 117):

[أنا أحمد بن كامل<sup>(1)</sup>؛ قال: حدثنا الحسين بن محمد الطبري<sup>(2)</sup>،  
نا مردويه الصائغ<sup>(3)</sup>؛ قال: سمعت فضيلاً يقول: لو أن لي دعوة مستجابة  
ما جعلتها إلا في السلطان]<sup>(4)</sup>.

It was also published in the Maher Jarrar edition (p. 318):

أما أحمد بن كامل، [فقال: أخبرني الحسين بن محمد الطبري، أخبرني مردويه الصائغ<sup>239</sup> قال،  
سمعت فضيلاً يقول "لو أن لي دعوة مستجابة ما جعلتها إلا في السلطان، قيل له: يا أبا علي فسر لنا هذا،  
قال: إذا جعلتها في نفسي لم تعدني، وإذا جعلتها في السلطان صلح، فصلح بصلاحه اليباد والبلاد"<sup>240</sup>.

Part of the above portion in brackets in the Radadi edition was not translated into English by Dawud Burbank.<sup>241</sup> Maher Jarrar<sup>242</sup> provided the translation and the words missing from the Burbank translation were the first three names in the isnad given in Arabic:

As for **Aḥmad b. Kāmil**,<sup>38</sup> he said: "Al-Ḥusayn b. Muḥammad b. al-Ṭabarī informed me that Mardawayh al-Ṣā'igh said, 'I heard Fuḍayl saying: "If I were to invoke God only once, I would invoke Him for the ruler."'

The following is the last page of the manuscript (folio 19v):

<sup>241</sup> See p. 85 of the above English edition entitled: "Explanation of the Creed."

<sup>242</sup> See p. 182.





## آخر الكتاب

والحمد لله رب العالمين وصلى الله على محمد 344

صورة السماع من الأصل نقاته:

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أخته:

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وأبو الفاء 350 الحنّاط المقرئ،

وأبو الفرغ عبد الخالق بن أحمد بن عبد القادر، 351

344 في الأصل بداية كلمة بقي منها "اب".

345 أبو طالب عبد القادر بن محمد بن عبد القادر، مرت ترجمته في الهامش 4 في ما تقدم.

346 أبو الفضل محمد بن ناصر بن محمد بن علي بن عمر السلامي البغدادي (1074/467-1155/530). الذهبي، سير

265/20، الرقم 180، ابن رجب، ذيل 51/2، الرقم 122.

347 مهمله النقط في الأصل، وهو محمد بن أحمد بن الفرغ الدقاق أبو المعالي (ت 1168/564)، ابن أخت أبي

الفضل محمد بن ناصر، ابن الدينني، ذيل 1/177، الرقم 23.

348 موهوب بن أحمد (ت 1145/540)، اللغوي التحوي البغدادي، ابن خلكان، وفيات 342/5، الرقم 751،

الذهبي، سير 89/20، الرقم 50، ابن رجب، ذيل 1/2، الرقم 95.

349 انظر التعليق على السماع في الدراسة بالإنكليزية.

350 الكلمة غير واضحة في الأصل.

351 مرت ترجمته في الهامش 6 في ما تقدم.

## كتاب شرح السنة

- واياه عبد الحق،<sup>352</sup>  
 وابن أخيه يحيى بن علي الخياط،<sup>353</sup>  
 وأبو الفضل المخزومي،<sup>354</sup>  
 وصافي المطين،<sup>355</sup>  
 وهزارسب الهروي،<sup>356</sup>  
 وأحمد بن محمد الفيرومي،  
 وحسين بن إبراهيم (أدهم)،  
 وجماعة آخرون.  
 وسمع محمد بن أحمد بن محمد بن داود الأصهباني،  
 وذلك في سنة ست أو أكثر وخمسمائة.

352 مرتت ترجمته في الهامش 5 في ما تقدم.

353 أو الخياط.

354 مهلة التقط في الأصل، ولعله أبو الفضل علي بن المبارك المخزومي (ت 1172/552)، ابن الديلمي، ذيل  
 520/4، الرقم 2418.

355 الكلمة غير واضحة في الأصل.

356 ابن عوض بن الحسن (ت 1121/515)، وهو شيخ الحافظ أبي طاهر السلفي (السلفي، الوجيز 74، 76-77)،  
 سمع من طراد الزينبي ببغداد، ابن الجوزي، المنتظم 202/17، الرقم 3908، الذهبي، العبر 2/405، ابن

العماد، شذرات 78/6، Makdisi, The diary, 178-179.

Maher Jarrar mentioned the above in English as follows (pp. 32-33):

On the very last page of the manuscript (fol. 19v), the name 'Abdallāh b. Ḥamza appears again. This additional note is part of a kind of attendance sheet used in higher Muslim education to attest the



names of those present in the given teaching session, or *samā'* assembly. Importantly, in this note of attendance 'Abdallāh b. Ḥamza gives the date of the teaching session that the Damascus manuscript contains as “the year 506/1112 or sometime later.” Furthermore, the respective *samā'* certificate names another 14 participants in this teaching session. Although the certificate does not record the location of this lecture, the names of the attendees indicate that it took place in Baghdad. 'Abdallāh b. Ḥamza reproduced the following note about this assembly:

The reproduction of the audition (*ṣūrat al-samā'*) which I copied from the original [is as follows]: 'Abdallāh b. Ḥamza b. Sānū wrote: “The book in its entirety was taught [lit. heard] in a session of al-Shaykh Abū Ṭālib— may God grant him support—with his maternal nephews present, while Muḥammad b. Nāṣir b. Muḥammad b. 'Alī was reading, [the session was attended by]:

Abū l-Qāsim 'Abdallāh, Abū l-Ma'ālī,

Abū l-Faṭḥ Yūsuf, the sons of Aḥmad b. al-Faraj al-Daqqāq,

and by

Abū Manṣūr al-Jawālīqī, Abū l-Dulaf,

Abū l-Fa[...] al-Ḥannāt al-Muqri',

Abū l-Faraj 'Abd al-Khāliq b. Aḥmad b. 'Abd al-Qādir, and his son

'Abd al-Ḥaqq b. 'Abd al-Khāliq, Yaḥyā b. 'Alī al-Ḥannāt,

Abū l-Faḍl al-Mukharrimī, Ṣāfi al-Muṭayyin,

Hazārasb al-Harawī,

Aḥmad b. Muḥammad al-Fayrūmī, Ḥusayn b. Ibrāhīm (or Adham),

Muḥammad b. Aḥmad b. Muḥammad b. Dāwūd al-Iṣbahānī. This [took place] in the year six or more<sup>32</sup> and five hundred.”

Let us now move onto what Shaykh Abdul Qadir al-Jilani said about Tawassul.

# SHAYKH ABDUL QADIR AL-JILANI (d. 561 AH) AND HIS ADVICE ON TAWASSUL

As promised earlier a quotation from the Hanbali-Sufi scholar known as Imam Abdul Qadir al-Jilani shall be provided in favour of Tawassul, since the likes of Abu Khuzaimah and his Salafi sect members consider it to be a bid'a (innovation), haram, or shirk. The type of Tawassul being referred to is that mentioned in the Fatima bint Asad (ra) narration, and the Hadith of the Blind man (see earlier on). Here is one self-declared Salafi declaring this form of Tawassul to be a Bid'a. See the video clip here:

<https://archive.org/details/abdur-rahman-hassan-on-tawassul-being-a-bida>

On p. 585 of their pdf file regarding the Abu Ayyub al-Ansari (ra) narration the two detractors being responded to said:

**Also note the Tawassul they are referring to is after the demise of the Messenger of Allaah (ﷺ) and it is no doubt prohibited.**

On p. 598 of their pdf file regarding the Abu Ayyub al-Ansari (ra) they both said:

So Abul Hasan is this your Aqeedah? Do you say Tawassul is permissible from the people in the grave? This is clear shirk just like the shirk of the nations before.

The question is do you both consider Tawassul via the status of the Prophet (sallallahu alaihi wa sallam) to be Shirk? The answer from the last two quotes seems like a decisive yes for these two detractors. If so, then they should present

a fatwa against Imam Ahmed ibn Hanbal and Qadi Shawkani who permitted Tawassul as al-Albani himself admitted in his *al-Tawassul: anwauhu wa ahkamuhu* (p. 38):

Even though some of them have been allowed by some of the scholars, so [for instance] *Imaam Ahmad allowed tawassul by means of the Messenger (Sallallahu alaihi wa sallam ) alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious.*

The Sunni understanding of Tawassul and what it entails has already been quoted earlier on from Shaykh Muhammad al-Hamid, who said in his *Rudud 'ala abatil wa rasa'il* (2/39):

“As for calling upon (nida') the righteous (when they are physically absent, as in the words 'O Muhammad' in the above hadiths), tawassul to Allah Most High through them is permissible, **the supplication (du'a) being to Allah Most Glorious**, and there is much evidence for its permissibility.

Those who call on them intending 'tawassul' cannot be blamed. **As for someone who believes that those called upon can cause effects, benefit, or harm, which they create or cause to exist as Allah does, such a person is an idolator who has left Islam – Allah be our refuge!** This then, and a certain person has written an article that tawassul to Allah Most High through the righteous is unlawful, while the overwhelming majority of scholars hold it is permissible, and the evidence the writer uses to corroborate his viewpoint is devoid of anything that demonstrates what he is trying to prove. In declaring tawassul permissible, we are not hovering on the brink of idolatry (shirk) or coming anywhere near it, for the conviction that Allah Most High alone has influence over anything, outwardly or inwardly, is a conviction that flows through us like our very lifeblood. If tawassul was idolatry

(shirk), or if there were any suspicion of idolatry in it, the Prophet (Allah bless him and grant him peace) would not have taught it to the blind man when the latter asked him to supplicate Allah for him, though in fact he did teach him to make 'tawassul' to Allah through him. And the notion that tawassul is permissible only during the lifetime of the person through whom it is done but not after his death is unsupported by any viable foundation from Sacred Law."

In Sahih al-Bukhari (no. 1344) the following hadith is pertinent on Shirk, and that the whole Ummah would not collectively commit it en-masse:

Narrated `Uqba bin 'Amir:

One day the Prophet (ﷺ) went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). **By Allah! I am not afraid that you will worship others along with Allah after my death**, but I am afraid that you will fight with one another for the worldly things."

Now, these two detractors can try to be candid and audacious by applying their view of Tawassul being Shirk by reading what Shaykh Abdul Qadir al-Jilani said, and promoted in front of the noble grave of the Prophet ﷺ. Before getting to the actual quotes, it is worth mentioning what Ibn Taymiyya (d. 728 AH), the Shaykh al-Islam of neo-Salafism had to say about Shaykh al-Jilani.

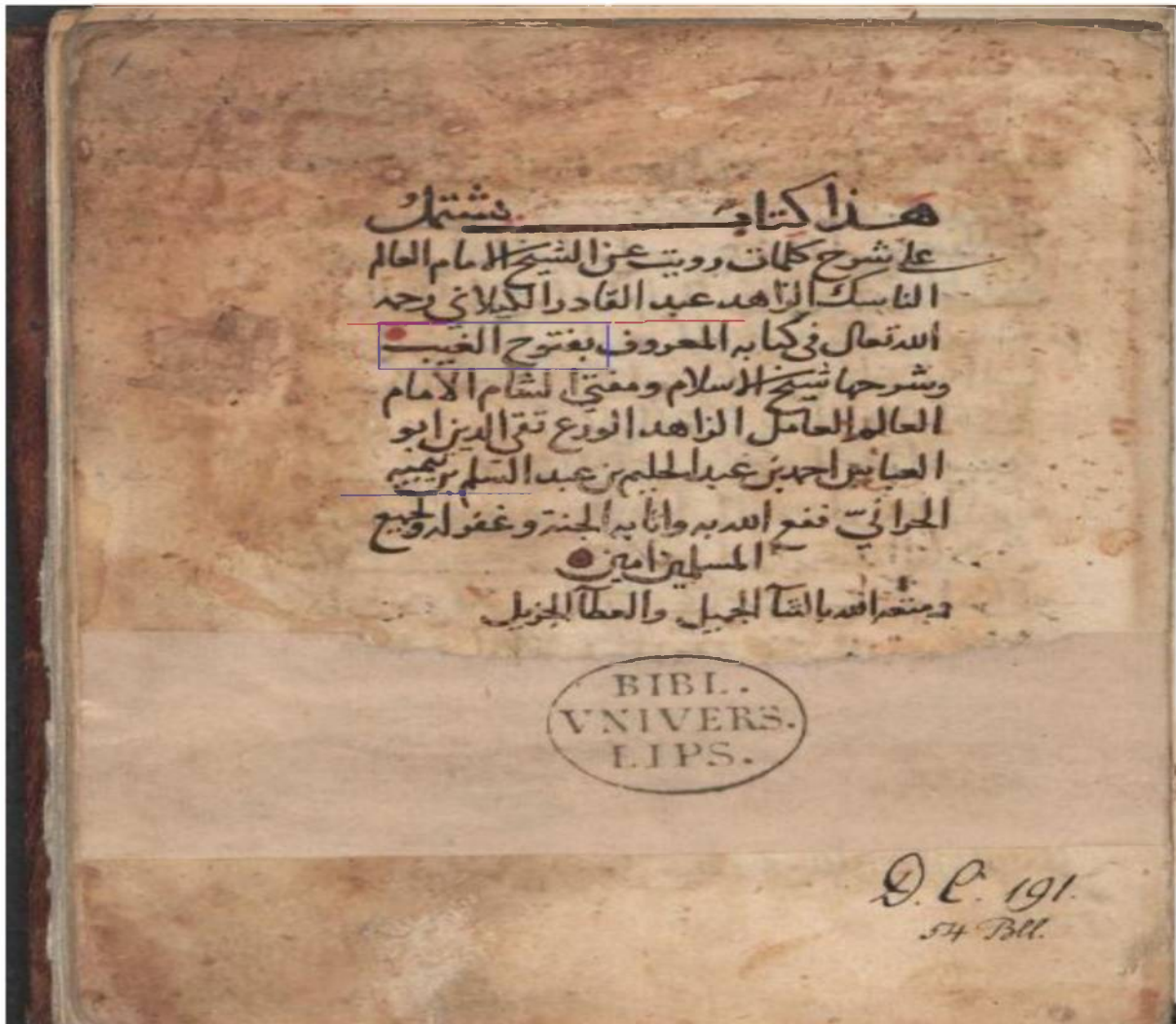
Ibn Taymiyya wrote a commentary to the work known as *Futuh al-Ghayb*<sup>243</sup> by Shaykh al-Jilani, entitled, *Sharh Futuh al-Ghayb*. An early copy dated 740 AH is

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<sup>243</sup> Available in English -

[https://ia802909.us.archive.org/10/items/EnglishIslamicBooks\\_MAE/154FutuhAlGhaib.pdf](https://ia802909.us.archive.org/10/items/EnglishIslamicBooks_MAE/154FutuhAlGhaib.pdf)

held in Universitätsbibliothek Leipzig, Germany, under the collection known as Vollers 223. Title page:



The work has also been translated into English by the late Muhtar Holland under the title: *Revelations of the Unseen: A Collection of Seventy-Eight Discourses* (English Translation of "Futuh al-Ghaib"). On p. 41 of this edition Ibn Taymiyya<sup>244</sup>

<sup>244</sup> Ibn Taymiyya admired Shaykh al-Jilani very highly and there is manuscript-based evidence (that is with myself) that he also belonged to the spiritual path (Tariqa) espoused by Shaykh al-Jilani, known as the Qadiri Tariqa. See quotations here - <https://ahlalbidah.wordpress.com/2013/08/27/the-karamat-and-awrad-of-sh-al-islam-ibn-taymiyyah/>

mentioned the status of Shaykh al-Jilani and what he mentioned with regard to the righteous Sufis, and what constitutes Shirk (polytheism):

“As for those spiritual travelers who follow the straight path, like the majority of the Shaikhs of the righteous predecessors, such as al-Fudail ibn Iyad, Ibrahim ibn Ad’ham, Abu Sulaimān ad-Darani, Ma’ruf al-Karkhi, as-Sari as-Saqati, al-Junaid ibn Muhammad and others among those of early times, and like **Shaikh Abd al-Qadir**, Shaikh Hammad, Shaikh Abu’l-Bayan and others of later times, they do not permit the spiritual traveler—even if he flies through the air or walks on water—to depart from the commandment and the prohibition prescribed by the Sacred Law. They consider him obliged to do what is commanded and to leave alone what is forbidden, until he dies. This is the Truth, as indicated by the Book, the Sunna and the consensus of the righteous predecessors.

This is frequently mentioned in their speech, as in what Shaikh Abd al-Qadir has to say in the book entitled *Futuh al-Ghaib* [Revelations of the Unseen]:<sup>245</sup>

Step out of your own self and keep your distance from it. Practice detachment from your possessiveness, and surrender everything to Allāh. Become His doorman at the door of your heart, obeying His command by admitting those He instructs you to admit, and respecting His prohibition by shutting out those He instructs you to turn away, so that you do not let passion back into your heart once it has been evicted. Passion is expelled from the heart by resistance to it and refusal to follow its urges, whatever the circumstances, while compliance and acquiescence allow it to gain entry. So do not exert any will apart from His will, for anything else is your own desire, and that is the Vale of Folly, where death and destruction await you, and falling from His sight and becoming secluded from Him. Always keep His commandments, always respect His prohibitions, and always submit to what He has decreed. Do not associate Him with any part of His creation. Your will, your

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<sup>245</sup> The translator mentioned in footnote no. 9: “The following quotation is from the Seventh Discourse of *Futuh al-Ghaib* [Revelations of the Unseen], as translated in the Al-Baz edition (pp. 19–20).”

passions and your carnal appetites all belong to His creation, so refrain from indulging any of them lest you become a polytheist. Allāh (Exalted is He) has said:

Whoever hopes to meet his Lord, let him do righteous work, and make none sharer in the worship due unto his Lord. (18:110)

**Polytheism [shirk] is not merely the worship of idols. It is also polytheism to yield to your own passionate desire, and to equate with your Lord anything whatsoever besides Him, be it of this world and its contents or of the Hereafter and what is contained therein.** What is besides Him (Almighty and Glorious is He) is other than He, so when you rely on anything other than Him you are associating something else with Him (Almighty and Glorious is He.) Therefore, be wary and do not relax your guard, be fearful and do not develop a sense of security, and keep your wits about you so that you not become careless and complacent. Do not attribute any state or station to yourself, and have no pretensions to such things.”

Hence, Shaykh al-Jilani has mentioned what he considers to be Shirk and let us observe what his stance was on Tawassul at the noble grave of the Prophet ﷺ. He has left behind a work known as *al-Ghunya li-Tālibī Tarīq al-Ḥaqq*.<sup>246</sup> In this work he mentioned the following with regards to Tawassul. Title page:

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<sup>246</sup> An example of a manuscript held in al-Aqsa library in Jerusalem and digitised by the British library - <https://eap.bl.uk/archive-file/EAP521-1-62>



# الغيبية

إطالبي طريق الحق عجز وجل  
(في الأضداد والأصناف، والذوايل والحدائق)

تأليف

الشيخ محمد الفتاويين أوصالغ الحيداد  
المشرف سنة ١٤١١ هـ

ووضع حواشيه

أبو محمد الرحمن بن محمد بن محمد بن عويضة

الجزء الأول

منشور

مكتبة دار الكتب العلمية

بيروت - لبنان

From pp. 35-36:

(فصل)

فإذا من الله تعالى عابه بالعافية، وقدم المدينة، فالستحب له أن يأتي مسجد النبي ﷺ، وليقل عند دخول المسجد:  
اللهم صل على محمد وعلى آل محمد، وافتح لي أبواب رحمتك، وكف عني  
أبواب عذابك، الحمد لله رب العالمين<sup>(١)</sup>.

(١) مسلم في: صلاة المسافرين: حديث (٦٨)، وأحمد (٤٩٧/٣).

ثم يأتى القبر، وليكن بحدائه بينه وبين القبلة، ويجعل جدار القبلة خلف ظهره والقبر أمامه تلقاء وجهه والمنبر عن يساره، وليقم مما يلي المنبر وليقل:

السلام عليك أيها النبي ورحمة الله وبركاته، اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم إنك حميد مجيد، اللهم آت سيدنا محمداً الوسيلة والفضيلة والدرجة الرفيعة وابعثه المقام المحمود الذى وعدته، اللهم صلّ على روح محمد فى الأرواح، وعلى جسده فى الأجساد، كما بلغ رسالتك وتلا آياتك وصدع بأمرك وجاهد فى سبيلك وأمر بطاعتك ونهى عن معصيتك، وعادى عدوك ووالى وليك وعبدك حتى أتاه اليقين.

اللهم إنك قلت فى كتابك لنبينا: ﴿ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً﴾ [النساء: ٦٤]. وإنى أتيت بيتك تائباً من ذنوبى مستغفراً، فأسألك أن توجب لى المغفرة كما أوجبتها لمن أتاه فى حياته، فأقرّ عنده بذنبه فدعا له نبيه فغفرت له.

اللهم إنى أتوجه إليك بنبيك عليه سلامك نبى الرحمة، يا رسول الله إنى أتوجه بك إلى ربى ليغفر لى ذنوبى، اللهم إنى أسألك بحقه أن تغفر لى وترحمنى، اللهم اجعل محمداً أول الشافعين وأصح السائين وأكرم الأولين والأخريين.

اللهم كما آمننا به ولم نره وصدقناه ولم نلقه فأدخلنا مدخله واحشرونا فى زمرة، وأوردنا حوضه واسقنا بكأسه مشرباً رويّاً صافياً سائغاً هنيئاً لا نظماً بعده أبداً غير خزائياً ولا ناكسين ولا مارقين ولا جاحدين ولا مرتابين، ولا مغضوبٍ علينا ولا ضالين، واجعلنا من أهل شفاعته.

ثم يتقدم عن يمينه ثم ليقل:

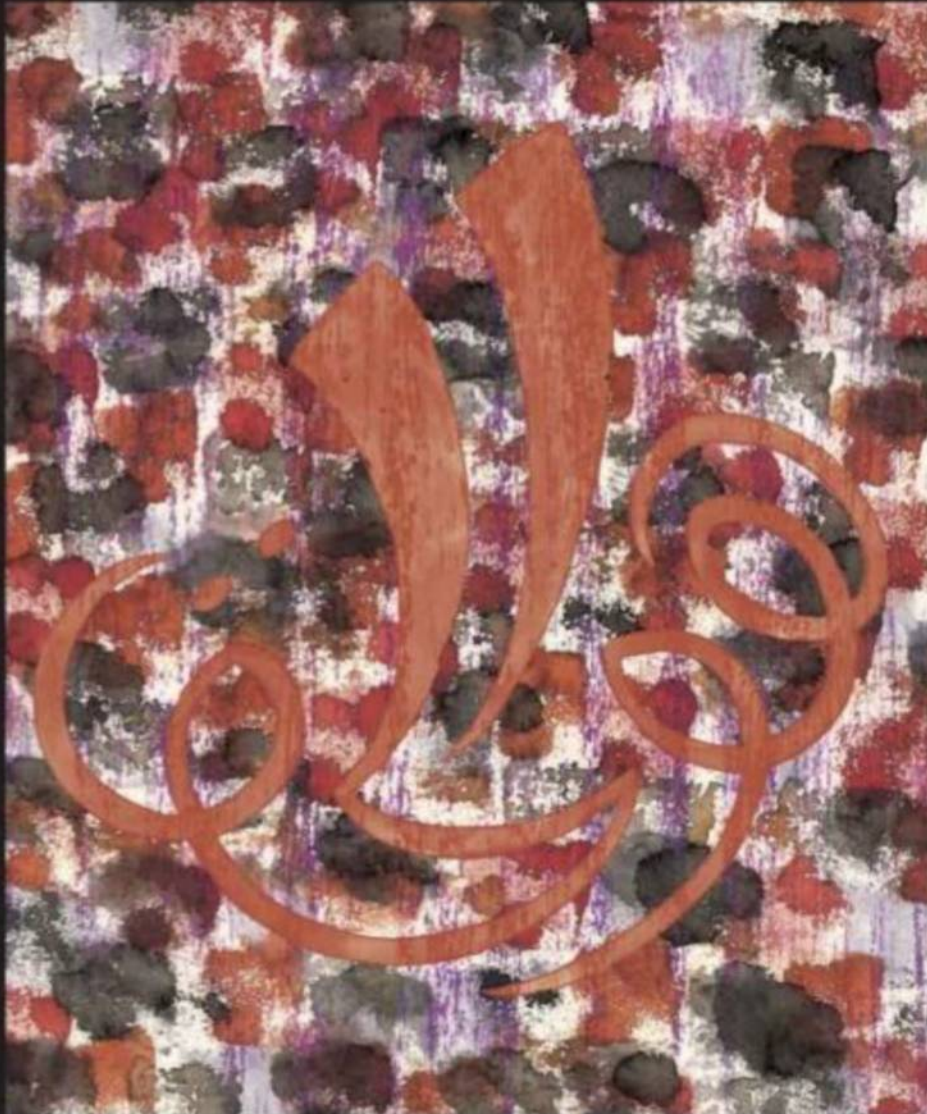
السلام عليكما يا صاحبي رسول الله ﷺ ورحمة الله وبركاته، السلام عليك يا أبا بكر<sup>(١)</sup> الصديق، السلام عليك يا عمر<sup>(٢)</sup> الفاروق، اللهم أجزهما عن نبيهما وعن

(١) أبو بكر الصديق هو: عبد الله بن عثمان بن عامر القرشى التيمي، كان أول من أسلم، وثبت له أفضل الفضائل بصحبة الهجرة، وقد كانت بيعته إجماعاً، توفي رضى الله عنه سنة (١٣). له ترجمة فى: الرياض المستطابة ص (١٤٠ - ١٤٧).

(٢) عمر الفاروق هو: ابن الخطاب بن نفيل بن عبد العزى القرشى العدوى المدنى أمير المؤمنين. =

The above work was also translated into English by Muhtar Holland. Title page:

Sufficient Provision  
for Seekers of the  
Path of Truth  
(Al-Ghunya li-Tālibī Ṭarīq al-Ḥaqq)  
VOLUME ONE



SHAIKH 'ABD AL-QĀDIR AL-JĪLĀNĪ  
TRANSLATED FROM THE ARABIC BY MUHTAR HOLLAND

The above Arabic text was presented in English as follows (pp. 48-50):

## On visiting Medina and the tomb of the Prophet [Allāh bless him and give him peace].

If Allāh (Exalted is He) blesses the pilgrim with good health, and he reaches Medina, what is considered preferable [*mustahabb*] for him is that he should make his way to the Mosque of the Prophet [*Masjid an-Nabi*] (Allāh bless him and give him peace), where he should say as he enters:

O Allāh, bless  
our Master Muḥammad,  
and the family  
of our Master Muḥammad.

And open for me  
the doors of Your mercy,  
and keep me away from  
the doors of Your chastisement!

Praise be to Allāh,  
Lord of All the Worlds!

*Allāhumma ṣalli 'alā  
sayyidinā Muḥammadin  
wa 'alā āli  
sayyidinā Muḥammad.*

*wa'fтах li  
abwāba raḥmatika  
wa kaffi 'annī  
abwāba 'adhābik.*

*al-ḥamdu li'llāhi  
Rabbi'l-'ālamīn.*

As he approaches the Tomb, he should keep it opposite him and between him and the *Qibla*, then he should put the wall of the *Qibla* behind his back, so that the Tomb is in front of him, directly facing him with the pulpit [*minbar*] is to his left. Standing in the vicinity of the pulpit, he should say:

Peace be upon you,  
O Prophet,  
and the mercy of Allāh  
and His gracious favors!

O Allāh, bless  
our Master Muḥammad,  
and the family  
of our Master Muḥammad,  
as You have blessed Abraham!

*As-salāmu 'alaika  
ayyuḥa'n-Nabi.  
wa raḥmatu'llāhi  
wa barakātuh.*

*Allāhumma ṣalli 'alā  
sayyidinā Muḥammadin  
wa 'alā āli  
sayyidinā Muḥammadin  
kamā ṣallaita 'alā Ibrāhīm.*



Surely You deserve  
to be praised and extolled!  
O Allāh, grant  
our Master Muḥammad  
the most intimate favor, and  
the most excellent distinction,  
and the most exalted rank,  
and the praiseworthy station  
which You have promised him!

O Allāh, bless the spirit of  
Muḥammad among all spirits,  
and bless his body  
among all bodies.

For he delivered  
Your Message,  
and recited Your revelations,  
and carried out  
Your commandment,  
and strove in Your cause,  
and ordained obedience  
to You and forbade  
disobedience to You,  
and fought Your foe  
and befriended Your friend  
and Your servant,  
until the Certainty (of death)  
came to him.

O Allāh, You have said  
in Your Book to our Prophet:

“And if only, when they  
had wronged themselves,  
they had come to you and  
asked forgiveness of Allāh,  
and the Messenger had  
asked forgiveness for them,  
they would have found Allāh  
Relenting, Merciful.” (4:64)

And I came to Your House  
repenting of my sins,  
asking for forgiveness.

So I beg You to grant me  
forgiveness now,  
as You granted it to any who  
came to it during his lifetime,  
and confessed his sins

innaka  
Ḥamīdun Majīd.  
Allāhumma āti  
sāyyidānā Muḥammadanil-  
wasīlata  
wa'l-faḍīlata  
wa'd-darajata'r-raḥīmī'ata  
wa'l-maqāma'l-mahmūda'lladhī  
wa'adtah.

Allāhumma ṣalli 'alā rīḥi  
Muḥammadin fi'l-arwāḥ:  
wa ṣalli 'alā jasadīhi  
fi'l-aṣṣād.

kamā ballagha  
risākatāka  
wa talā āyātāka  
wa ṣada'a  
bi-amrika  
wa jāhada fi sabilika  
wa amara bi-tā'atika  
wa nahā  
'an ma'siyatika  
wa 'ādā' aduwwaka  
wa wālā walīyyaka  
wa 'abdaka  
hattā  
atāhu'l-yaqīn.

Allāhumma innaka qulta  
fi kitābika li-nabīyyinā:

wa law annahum  
idh zalamū anfusahum  
jā'ūka  
fa-'staghfarū'llāha  
wa'staghfara  
lahumū'r-Rasūlu  
la-wajadu'llāha  
Tawwāban Raḥīmā.

wa innī atāitu Baitāka  
tā'iban min dhunūbi  
mustaghfirā.

fa-as'aluka  
an tujība li'l-maghfira  
kamā awjabtahā liman  
atāhu fi ḥālī ḥayātīhi  
fa-aqarra 'indahu

The wording for Tawassul is in the boxed sections:

beside it,  
for his Prophet would pray  
for him and You would  
forgive him.

bi-dhunūbihi  
fa-da'ā lahu  
nabiyyuhu  
fa-ghafarta lah.

O Allāh, I plead with You  
through Your Prophet,  
(Your peace be upon him!)  
the Prophet of Mercy.

Allāhumma innī atawajjahu  
bi-nabiyyika  
(alāihi salāmuka)  
nabiyyi'r-rahma.

O Messenger of Allāh,  
through you I plead  
with my Lord, that He  
may forgive me my sins.

yā Rasūla'llāhi  
innī atawajjahu bika  
ilā Rabbi  
li-yaghfira li dhunūbī.

O Allāh, I beg You  
for his sake,  
to forgive me and  
grant me Your mercy.

Allāhumma innī as'aluka  
bi-ḥaqqihi  
an taghfira li  
wa tarḥamanī.

O Allāh, make Muḥammad  
the foremost of those  
who intercede,  
and the most successful  
of those who plead,  
and the most noble  
of the first and the last.

Allāhumma 'j'al  
Muḥammadan  
awwala'sh-shāfi'ina  
wa anjaha's-  
sā'ilina  
wa akrama'l-auwalina  
wa'l-ākhirin.

O Allāh, as we have  
had faith in him  
though we never saw him  
and believed in him  
though we never met him,  
let us enter where he has  
entered, and resurrect us  
among his company.

Allāhumma kamā  
āmannā bihi  
wa lam narah:  
wa ṣaddaqqāhu  
wa lam nalqah:  
fa-adkhilnā  
madkhalahu wa aḥshirnā  
fī zumratih.

And bring us to his basin,  
and let us drink from his cup  
a thirst-quenching, tasty,  
health-giving draught,  
after which we shall never  
be thirsty again,  
neither villains  
nor traitors,  
neither renegades  
nor infidels,  
neither doubters  
nor objects of wrath,  
and not wandering astray.

wa auridnā ḥauḍahu  
wa asqinā bi-ka'sihi  
mashraban rawiyyan  
sā'ighan hanī'an  
lā nazma'u  
ba'dahu abadā:  
ghaira khazāyā  
wa lā nākithina  
wa lā māriqina  
wa lā jāhidina  
wa lā murtābina  
wa lā maghdūbun 'alaihim  
wa lā ḍāllin.

# HANBALI IMAMS IBN QUDAMA AL- MAQDISI, IBN AQIL AND IBN MUFLIH ON TAWASSUL

A younger contemporary of Shaykh Abdul Qadir al-Jilani's was the Hanbali jurist (faqih) known as [Imam ibn Qudama al-Maqdisi](#) (d. 620 AH). He said in his *al-Wasiyya* (p. 75-6):

وإذا كان لك حاجة إلى الله تعالى تريد طلبها منه فتوضئ أحسن وضوء، واركع ركعتين، وأثن على الله -عز وجل-، وصل على محمد النبي - صلى الله عليه وسلم -، ثم قل:

لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب العرش الكريم، والحمد لله رب العالمين.

اللهم إني أسألك موجبات رحمتك، وعزائم مغفرتك، والغنيمة من كل بر، والسلامة من كل إثم.

اللهم لا تدع لي ذنباً إلا غفرته، ولا همماً إلا فرجته، ولا حاجة هي لك رضاً إلا قضيتها يا أرحم الراحمين.

وإن قامت: اللهم إني أسألك وأتوجه إليك بنبينا محمد - صلى الله عليه وسلم - نبي الرحمة.

يا محمد إني أتوجه إلى ربي وربك -عز وجل- فتقضى لي حاجتي -ويذكر حاجته-).

وروي أن السلف كانوا يستنجحون حوائجهم بركعتين يصلحها (أحدهم)، ثم يقول: اللهم بك أستفتح، وبك

أستنجح وإليك أتوجه بتوحيدك الذي جمده المشركون وانقاد به لوجهك المخاضون.

بنبيك محمد - صلى الله عليه وسلم - أتوجه.



اللهم ذلل لي صعوبة أمري، وسهل لي حزنه، ويسر لي من الخير أكثر مما أرجو، أو اصرف عني من الشر  
أكثر مما أخاف.

Translation:<sup>247</sup>

“If you need something from Allah, exalted is He, and want to seek it from Him, do wudu and do it well, perform two rak’ahs, and praise Allah, mighty and majestic is He, bless the Prophet (sallallahu alaihi wa sallam) and then say:

‘There is no god but Allah, the Ever-Forbearing, the Generous. Glory is to Allah, the Lord of the immense Throne. Praise belongs to Allah, the Lord of the worlds. O Allah, I ask You for what obliges Your mercy and the firm resolution (to obtain) Your forgiveness, the obtainment of every act of piety and safety from every wrongdoing. O Allah, do not leave me any wrong action but that You forgive it nor any care but that You relieve it nor any need that is pleasing to You but that You settle it, O Most Merciful of the merciful.

O Allah, I ask You and turn to You by Your Prophet Muhammad (sallallahu alaihi wa sallam), the Prophet of mercy. O Muhammad, I turn by you to My Lord and your Lord, mighty and majestic is He, for Him to settle my need for me.’ Then he should mention what he needs.

It is related that the early Muslims<sup>248</sup> used to seek to have their needs fulfilled by praying two rak’ahs and then saying:

‘O Allah, I seek opening by You and success by You. I turn to You by Your Prophet Muhammad (sallallahu alaihi wa sallam). O Allah, make the difficulty in my business

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<sup>247</sup> Published in English as *Al-Wasiyya – The advice of the esteemed scholar – Muwaffaq ad-Din Ibn Qudama al-Maqdisi*, translated by Aisha Bewley, Turath Publishing, London, 2008.

<sup>248</sup> The Salaf.

easy for me, ease my hardship for me, make smooth for me good than I hope for and avert from me more evil than I fear.”

One wonders now if all the claimants to the Salaf in our age would heed the above advice from Ibn Qudama on performing Tawassul, or the verdict of his senior, Shaykh al-Jilani; since according to them it is not permitted, and others have gone to the extremes of calling it bid'a or shirk. Both the named Hanbali scholars were not from the Ash'ari or Maturidi schools of Aqida, but what their admirers would define as being aligned to the Athari school. Here follow two more similar quotes with regard to Tawassul from well-known Hanbalis. The first is from Imam Abul Wafa ibn Aqil (d. 516 AH) from his *al-Tadhkira*<sup>249</sup>:

ويستحب له قدوم مدينة الرسول صلوات الله عليه فيأتي مسجده فيقول عند دخوله: بسم الله اللهم صلّ على محمد وعلى آل محمد، وافتح لي أبواب رحمتك، وكف عني أبواب عذابك، الحمد لله الذي بلغ بنا هذا المشهد وجعلنا لذلك أهلاً، الحمد لله رب العالمين

ثم يأتي حائط القبر فلا تمسه ولا تلمس به صدرك، لأن ذلك عادة اليهود، واجعل القبر تلقاء وجهك وقم ما يبي المنبر وقل: السلام عليك أيها النبي ورحمة الله وبركاته، اللهم صلّ على محمد وعلى آل محمد إلى آخر ما تقوله في التشهد الأخير، ثم تقول: اللهم أعط محمدا الوسيلة والفضيلة والدرجة الرفيعة والمقام المحمود الذي وعدته، اللهم صلّ على روحه في الأرواح وجسده في الأجساد كما بلغ رسالاتك وتلا آياتك وصدع بأمرك حتى أتاه اليقين،

اللهم إنك قلت في كتابك لنبيك (صلى الله عليه وسلم): (ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا) [سورة النساء: 64]

<sup>249</sup> Chapter of Hajj read through pages 116-117.

وإني قد أتيت نبيك تائباً مستغفراً فأسألك أن توجب لي المغفرة كما أوجبتها لمن أتاه في حياته، اللهم إني أتوجه إليك بنبيك (صلى الله عليه وسلم) نبي الرحمة، يا رسول الله إني أتوجه بك إلى ربي ليغفر لي ذنوبي، اللهم إني أسألك بحقه أن تغفر لي ذنوبي

Meaning:

And it's **recommended** upon entering Madina of the Rasul *صلوات الله عليه* that he enters the Prophet's Mosque and says upon entering: In the name of Allah, O Allah bestow prayers on Muhammad and his family, and open the doors of your Rahmah for me, and free me from your doors of punishment. All Praises be to Allah who allowed me to reach this Tomb (Mashad) and welcomed me to it, All Praises be to Allah the Lord of the Worlds.

Then approach the wall of the grave and neither touch it nor lean your back against it because that's the habit of Jews. Then position your face opposite to the grave and do the following from the platform, say: Peace be upon you O Prophet by the Rahmah and Barakah of Allah, O Allah send prayers on Muhammad and his family all the way till the end of what you say in the better Tashahud. Then you say: O Allah grant Muhammad the Waseelah, the Virtue and the topmost Rank and the Maqam al-Mahmoud that you promised him, Allah send prayers on his soul amongst the spirits and his body amongst the bodies like how he sent your Message recited your Verses and gave his priority to Your Command till the al-Yaqeen reached him

O Allah You said in Your Book to Your Prophet (صلى الله عليه وسلم) (Surah al Nisa, Verse 64): "And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful".

And indeed, I reached your Prophet while repenting and seeking forgiveness, thus I ask you that you make necessary for me al-Maghfirah (forgiveness) like how you necessitated that for one who reached him (the Prophet) while he was alive. O Allah verily I turn to You by virtue of Your Prophet (صلى الله عليه وسلم) Prophet of the-Rahmah. O Rasulallah I turn towards my Lord by your virtue for forgiveness of my sins. O Allah I ask You by his right that You forgive me.

Ibn Muflih said in his Kitab al-Furu (pp. 73-74):

وَأَشَارَ ، وَنَزَلَ فِي الرَّوْضَةِ وَصَلَّى فِي مَوْضِعِ الْمِحْرَابِ الْأَوَّلِ ، وَتَوَسَّلَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الدُّعَاءِ  
لِإِغْتِنَامِ الْأَوْقَاتِ ، إِلَى قَبْرِهِ حِينَئِذٍ ، وَلَمْ يَعِظْ فِي الْحَرَمِ

Translation:

“Descend to the garden and send prayers on the place of the Mihrab (sanctum) at first, **then perform Tawassul by the Prophet صلى الله عليه وسلم in the Du’a, and refer to his grave at that time**, and avoid admonishing anything haram else you miss out in benefiting from those great moments.”<sup>250</sup>

To the likes of Abu Khuzaimah Ansari, the issue of Tawassul is from a matter pertaining to Aqida, hence, according to him these Hanbali authorities permitted Tawassul as a creedal matter rather than a Fiqhi (jurisprudential) matter. The contemporary Salafi sect who prides themselves as the true representatives of the Athari school have thus a major problem to resolve, as these two named Hanbali authorities had no opposition to this form of Tawassul that neo-Salafism is diametrically opposed to and deems to be heretical in some format.

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<sup>250</sup> Both quotes are from the following link - <https://wahhabisrefuted.wordpress.com/2020/11/22/salafis-misusing-ibn-aqils-quote-to-forbid-tawassul-by-the-dead/>

# EPILOGUE

- This work provided a thorough substantiation of the veracity of the Tawassul hadith narration related to Fatima bint Asad (ra), the mother of Ali ibn Abi Talib (ra). It countered the scepticism concerning the legitimacy of this narration; a scepticism propagated primarily by a group of contemporary Salafi scholars.
- This work methodically scrutinized the critiques advanced against the narrator Rawh ibn Salah by eminent Hadith scholars including Ibn Adi, al-Daraqutni, Ibn Makula, Ibn al-Jawzi, and others. It proposed that these critiques were vague and bereft of substantial detail, thereby proving inadequate to categorize Rawh as a weak narrator overall.
- This work drew upon principles put forth by Hadith scholars such as Ibn al-Salah, al-Nawawi, and also Salafi writers. These principles contended that vague criticism (Jarh mubham) was not considered acceptable when there was concurrent praise (Ta'dil/tawthiq) for a narrator. Case studies were presented featuring other narrators who also had Jarh mubham upon them.
- This work critically assessed the statement attributed to Ibn Yunus regarding Rawh's purported transmission of rejected narrations. It argued that the statement was erroneous and lacked supporting evidence from the actual documented work of Ibn Yunus., as well as through quotations from his work by other scholars like Ibn Tahir al-Maqdisi and al-Sam'ani.
- The work defended the integrity of the sub-narrators who transmitted this hadith as recorded by al-Tabarani, as well as addressing the claim that there was a break in the chain between Rawh ibn Salah and Sufyan al-Thawri.
- The work also addressed the claim of tadlis regarding Sufyan al-Thawri.
- The work suggested that the endorsement of Rawh ibn Salah by scholars such as Ya'qub ibn Sufyan al-Fasawi, Ibn Hibban, al-Hakim, Ibn Qutlubugha and others was not an excessive act of generosity or leniency. It also referenced principles provided by Salafi scholars that bolstered this argument.

- This work also demonstrated the authenticity of a report regarding Ya'qub ibn Sufyan al-Fasawi's teachers being generally from the trustworthy (Thiqat) narrators.

- The work contended that the hadith narration possessed a legitimate and reliable chain of transmission, thereby challenging certain Salafi contentions to the contrary. A plethora of scholars, mainly from the past, were mentioned either authenticating the Fatima bint Asad (ra) narration, or mentioning it with some form of silent approval. The following scholars were mentioned within the relevant sections:

- 1) Imam Abul Ma'ali Bahaud-Din Muhammad ibn al-Hasan (d. 562 AH)
- 2) Imam Abul Khattab ibn Dihya al-Kalbi (d. 633 AH)
- 3) Imam Abu Abdullah Shamsud-Din Muhammad al-Qurtubi (d. 671 AH)
- 4) Imam Taqiuddin al-Subki (d. 756 AH)
- 5) Imam Nurud-Din Ibn al-Sabbagh al-Maliki al-Makki (d.855 AH)
- 6) Imam Nuruddin al-Samhudi (d. 911 AH)
- 7) Imam Shihabuddin al-Qastallani (d. 923 AH)
- 8) Imam Muhammad ibn Dawud al-Bazili (d. 925 AH)
- 9) Imam Shamsud-Din Muhammad ibn Umar al-Safiri (d. 956 AH)
- 10) Imam Ahmed ibn Hajar al-Haytami (d. 974 AH)
- 11) Imam Muhammad Ali ibn Allan al-Bakri al-Shafi'i (d. 1057 AH)
- 12) Imam Abdul Malik al-Isami al-Makki (d. 1111 AH)
- 13) Imam Muhammad Murtada al-Zabidi al-Hanafi (d. 1205 AH)
- 14) Imam Sayyid Alawi al-Haddad (d. 1216 AH/1801 CE)
- 15) Shaykh Muhammad ibn Ali al-Shawkani (d. 1250 AH/1834 CE)
- 16) Shaykh Dawud ibn Sulayman al-Baghdadi (d. 1881 CE)
- 17) Shaykh Ahmed ibn Zayni Dahlan (d. 1886 CE)
- 18) Shaykh Ibrahim al-Samnudi (d. 1908 CE)
- 19) Shaykh Yusuf al-Nabhani (d. 1932 CE)
- 20) Shaykh Jamil Effendi al-Zahawi (d. 1936 CE)
- 21) Shaykh Muhammad Habibullah al-Shanqiti (d. 1944 CE)
- 22) Shaykh Yusuf al-Dajawi (d. 1946 CE)

- 23) Shaykh Muhammad Zahid al-Kawthari (d. 1952 CE)
- 24) Shaykh Salama al-Azzami (d. 1956 CE)
- 25) Shaykh Muhammad al-Hamid (d. 1969 CE)
- 26) Shaykh Muhammad al-Arabi al-Tabbani al-Makki (d. 1970 CE)
- 27) Shaykh Muhammad Khalil al-Khatib al-Azhari (1986 CE)
- 28) Shaykh Muhammad Khalil al-Khatib al-Azhari (1986 CE)
- 29) Shaykh Abdullah al-Ghumari (d. 1993 CE) and his students like the two names below:
- 30) Shaykh Muhammad ibn Alawi al-Maliki (d. 2004)
- 31) Shaykh Mahmud Saeed Mamduh
- 32) Shaykh Fathi Sa'eed Umar al-Hujayri (whose named work was endorsed by the following three names:
- 33) Shaykh Muhammad Ibrahim Abd al-Ba'ith al-Kattani
- 34) Shaykh Usama al-Sayyid Mahmud al-Azhari
- 35) Shaykh Jamal Faruq al-Daqqaq al-Azhari.
- 36) Dr. Isa al-Himyari
- 37) Shaykh Abdul Hadi al-Kharsa
- 38) Shaykh Abul Mundhir Sami Anwar Jahin
- 39) Shaykh al-Hajj Malik Bah, (whose work was endorsed by eight scholars)
- 40) Shaykh Sa'eed Abdul Fattah

- The work also responded to a challenge by Abu Khuzaimah Ansari regarding the authenticity of a narration about the grave of Imam al-Bukhari as recorded by al-Dhahabi in his *Siyar a'lam an-Nubala* from Imam al-Ghassani's *Taqyid al-Muhmal*.
- The work also provided evidence of al-Dhahabi's views connected to the graves of certain pious individuals, as well as what some Salafis have contended against him.
- A challenge was issued to Abu Khuzaimah to utilize the same principle he raised about al-Dhahabi's quotation from al-Ghassani in order to prove that *Sharhus Sunna* was compiled by al-Barbahari, and with the stipulation of providing an



authentic chain (sanad) going all the way back to al-Barbahari to unequivocally prove this.

- The work also demonstrated that some notable Hanbali/Athari scholars of the past permitted the type of Tawassul that contemporary Salafis demean and reject with harsh manners and unacademic language.

In conclusion, the narration of Fatima bint Asad (ra) is Sahih as per the conditions of Ibn Hibban and his disciple al-Hakim, while other scholars have deemed it to be a type of Hasan/Jayyid (good) narration in terms of its authenticity. The position of it being a weak narration was not a notable stance throughout Islamic history, but posited mainly by revisionists from the self-acclaimed Salafi sect.

Peace and blessings be upon Sayyiduna Muhammad

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